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No. 106.

PAUSE AND THINK,

AM I A CHRISTIAN?

BY REV. J. ALLEINE.

EXCEPT YE BE CONVERTED, YE SHALL NOT ENTER INTO THE KINGDOM OF HEAVEN.—MATT. 18: 3.

DEAR READER—As you may not understand properly what conversion is, I will first endeavor, by the help and blessing of God, to show you its *nature*. As it may be your case, that you expect mercy and favor with God, though you continue in your natural state, I would next prove the *necessity* of conversion; and lest you should make a most dangerous and destructive mistake, and imagine that you are converted when you are not, I would also lay before you the *marks of the unconverted*. But lest you should fear no harm, because you see none, and so continue satisfied in your present condition, I would show you the *misery of the unconverted*. To stir you up to seek the conversion of your heart, I would offer you some *motives* to it. And lastly, if you are convinced of your need of conversion, and are become anxious for it, I would direct you to some *means in order to your obtaining it*, and therewith your present and eternal salvation.

I. I would show you the NATURE *of conversion*, both what it *is not*, and what it *is*.

Your *profession of Christianity* is not conversion. St. Paul says, it lies not in word, but in power. 1 Cor. 4: 20.

There were persons in Sardis and Laodicea that were Christians by profession, and had a name to live; yet because they had but a name, they were condemned by Christ.

Your *baptism* is not a conversion. Many a person has been baptized, and yet been destitute of holiness. Wicked Ananias and Sapphira had both been baptized, and yet were both suddenly struck dead in their sins. Simon Magus was baptized, and yet continued in the gall of bitterness and in the bond of iniquity. Where Christianity is the professed religion of any country, very many who are called by the name of Christ, have only the name, and not the disposition of Christ.

A good education is not conversion. Education may render you decent in your behavior, but cannot change your heart. Joash appeared very devout while his uncle Jehoiada lived, but after his good tutor was taken out of the way, he soon showed what spirit he was of, by his suddenly giving way to idolatry.

A strict performance of all the outward duties of religion, and a diligent attendance upon all the means of grace, is not conversion. Paul, even when he was unconverted, could say that he lived after the strictest sect, and in all good conscience, and that touching the righteousness of the law, he was blameless. The Pharisees in general were so remarkably strict in outward things, that it passed for a common proverb among the Jews, that if but two persons went to heaven, one would be a Pharisee: and yet our Lord, instead of commending them, said unto them, Woe, woe, woe unto you.

A turning from immorality and profaneness to sobriety and regularity, is not conversion. Lead may be cast into many different shapes, and yet it remains but a base metal still. And so men may be greatly changed, and be reformed from all gross outward acts of sin, and escape the pollutions of the world, and yet be unrenewed in their hearts. Herod

heard John the Baptist gladly, and honored him, and did many things; and yet rested short of conversion.

Deep convictions of sin, and sharp and sore pangs of conscience, if the person go no farther, are not conversion. Pharaoh, Ahab, Felix, and Simon Magus, and even Judas, were under great terrors of conscience. These distresses often come to nothing, and prove only so many foretastes of hell.

Strong movings of the affections under the powerful preaching of the word, or under some peculiar dispensations of Providence, may not end in conversion. There may be very strong desires after good things, and likewise great delight in them, even in the unconverted, as was the case with those of whom the Lord said, They seek me early, and delight to know my ways, and take delight in approaching to God. Isa. 58 : 2. And there may be great flashes of joy, as in the case of the hearers our Lord speaks of, who received the word with joy, but had no root in themselves, and so in time of tribulation and persecution withered away.

As you would not be deceived in a matter of the greatest importance, examine what you ground your hopes of heaven and salvation upon.

Is it your profession of Christianity—your baptism—your religious education—your sobriety—your diligence in your business—your justice and honesty in your dealings—your performance of religious duties—or the trouble of mind you have sometimes had for your sins? I do assure you, from the word of the Lord, these pleas will not be accepted at God's bar. All these, however good, will not prove that you are converted, and so will not be sufficient to your salvation.

But if those who can say thus much of themselves come short of conversion, what must be the case of the open, outward sinner? If you, alas! are such a one, you are to know that you are far, very far from the kingdom of God.

May one be strictly moral, and yet not be converted? where then shall the outwardly ungodly and the gross sinner appear? May a man keep company with the wise virgins, and yet be shut out? and shall not a companion of fools, that is, of sinners, much more be destroyed? May a man be true and just in all his dealings towards his fellow-creatures, and yet not be justified before God? what then will become of you? Oh, bethink yourself of turning to the Lord speedily and thoroughly, or else iniquity will be your ruin. Seek to the Saviour for his pardoning and renewing grace, and rest not until God has made a thorough change in you; for you must be another man, a new man in Christ, or else you will be a lost man for ever.

But I am now to show you positively what *is* conversion.

It is a universal change in your heart, and also in your life. It goes throughout a man, throughout his mind, and his whole conduct. The old man is put off, the new man is put on, and all things are become new.

1. In conversion *the understanding is enlightened*, so that he who was sometime darkness is become light in the Lord. He is enlightened with the knowledge of *God*. His spotless purity, his perfect hatred and abhorrence of sin, his infinite justice to punish it, his infinite knowledge and power and goodness, his all-sufficiency, and his other glorious perfections, as revealed in the word, are powerfully perceived in his mind. Now he sees what he only heard of before.

His understanding is also enlightened into the knowledge of *sin*. Now the sinner sees it, in some measure in its proper colors, as the worst of evils, exceeding sinful, though he could see but little evil in it before. Oh, what deformed monsters do his formerly beloved lusts appear. If they were right eyes, he would pluck them out; or if they were right hands, he would consent to their being cut off. He sees the unreasonableness, the unrighteousness, and the abominableness there is in sin, how odious and offensive it is

to God, and how hurtful and destructive to his own soul; so that he is affrighted at it, loathes it, flees from it, and looks upon himself as the greatest fool for fighting so long against the Lord, and harboring such a destroyer in his breast.

His understanding is illuminated with the knowledge of *himself*. The prodigal is now come to himself, and is made, as it were, full of eyes within; sees that his inward parts are very wickedness, and knows and feels the plague of his own heart. He sees how desperately corrupt his fallen nature is, what enmity against the holy God and his holy law has lodged there all his life; so that he abhors himself. He that could see little sin before in himself, and could find no matter of confession before God, except some few gross evils, now sees the deep and universal corruption of his whole soul, feels that his heart is deceitful above all things, and desperately wicked; and he is made to cry out, "Unclean, unclean! O Lord, wash me thoroughly from my sin, and create in me a clean heart." He writes *unclean* upon all his performances; he sees the blasphemy, and the theft, and murder and adultery, that are in his heart, of which before he was ignorant. Though he saw no danger before, he now concludes himself lost for ever, unless renewed by the power of grace.

Farther, his understanding is enlightened with the knowledge of *Christ*. Heretofore he saw no form nor comeliness in Christ, nor any beauty in him, that he should desire him; but now he discovers a superlative worth, and a transcendent glory and excellency in the Lord Jesus Christ, which darkens all created excellencies, as the rising sun makes the stars to hide their heads; he sees an infinite fulness in him, sufficient for the supply of all his wants, enough to satisfy the boundless desires of his immortal soul, and this makes him determined to believe in Christ and him alone, as his portion for ever.

Now, my dear reader, examine yourself here; try your

own heart. Is your understanding thus enlightened? Are you made acquainted with the things I have been speaking of?

2. In conversion *the will is renewed and brought into subjection to the will of God.* It is cured of its utter *disinclination* to do any thing good. A fixed aversion to evil, and an inclination and propensity to do good, is implanted in it. Now, the man has new ends and designs; owns his intention is to glorify God in all things. He chooses Jesus as his Lord; and his choice is not merely a choice made in a fright, as with a dying sinner, that only would believe in Christ rather than go to hell, when he does not really hate sin, nor wish to be delivered from it. Again, he takes the ways of holiness for his path. He takes God's testimonies, not as his bondage, but his heritage, his heritage for ever. He not only bears, but takes up with pleasure Christ's yoke. No time passes so agreeably, as that which he spends in the exercises of religion.

Now put your conscience to this, my friend, as you go on, whether you really are thus renewed. You are truly a happy person if this be your case; but see that you are faithful in examining yourself.

3. In conversion *the exercise of the affections is changed.* The convert's great desire is not after riches, but grace. He hungers and thirsts after it; he had rather be gracious than great; he had rather be the holiest man upon earth, than the most learned, the most famous, and the most prosperous. Once, perhaps, he was ready to say, "Oh! if I was but in great esteem, if I rolled in wealth, and swam in pleasure, if my debts were paid, and I and mine provided for, then I should be a happy man." But now his language is altered. "Oh!" says he, "if I were but a real Christian, though poor and despised, I should reckon myself a happy man." Reader, is this the language of your heart? The converted man rejoices in the way of God's

testimonies more than in all manner of riches. He delights in the law of the Lord, for which he once had no relish. He has no such joy now, as in the thoughts of Christ, and in the company of his people.

His *cares* are altered. They were before chiefly about the world; nor would he allow the least time for the concerns of his soul; but now his cry is, "What must I do to be saved?"

His *fears* are different. Once he was afraid of nothing so much as suffering the loss of his earthly goods, or the esteem of the world and of his friends; nothing seemed so terrible to him as pain, poverty, or disgrace. But now, in his view, these are not to be compared with the dishonor of God, or his displeasure. He walks circumspectly and cautiously, lest he should be overtaken with sin. It fills his heart with grief to think of losing God's favor: this he dreads as his only undoing. No thought in the world pains him so much, as to think of parting with Christ. Reader, is your will determinately fixed for God in Christ; and are your affections agreeable to that choice?

The change wrought upon a man in conversion has an effect upon *all his powers*. These, that were before the instruments of sin, are now become the instruments of righteousness. He who before abused his *body*, now possesseth his vessel in sanctification and honor, in temperance, chastity, and sobriety, and dedicateth it to the Lord alone.

Conversion has an effect upon a man's *whole life and practice*. He takes a new course. His conversation is in heaven. When once God has given him a new heart, and written his law upon his mind, immediately he walks in his statutes, and keeps his judgment. Though sin may dwell in him, yet it has no more the dominion over him. He has his fruit unto holiness, he has an unfeigned respect to all God's commandments, and makes conscience of what some may think little sins and little duties. And now, my dear

reader, examine well your own heart and life, and ask your own conscience, whether, while I have been representing the nature of conversion, I have been describing your case, and your experience, or not.

As I have not the least hope of seeing your face in heaven, unless you are converted here on earth, see Matt. 18: 3, and as there is very great danger of your resting satisfied in your natural state, and expecting mercy and favor with God, without being altogether changed and renewed by his grace and Spirit, I proceed to prove,

II. *The absolute* NECESSITY *of conversion.*

1. Without this your *existence is a blank;* for you cannot answer the end of your being. Did not God make you, body and soul, entirely for his service? But without conversion you live to no purpose, yea, rather to a very bad purpose; all your powers and faculties are so entirely corrupted by the fall, that except you are purified from dead works, you cannot serve the living God. An unsanctified person cannot possibly work the work of God; for he has no skill in it, and no inclination at all to it. Without conversion you live to a very bad purpose: the unrenewed soul is "a cage of unclean birds," "a sepulchre" full of corruption. All your members and powers are instruments of unrighteousness, and the servants of Satan. You are dishonoring God, and fighting against him continually. Oh! awful abuse of God's workmanship.

2. Without conversion, your *religious duties and performances will be all of them utterly in vain;* for they can neither please God nor save your soul.

3. *Your hopes are all in vain.* Your hopes of any solid comfort here—for you may as well expect ease when all your bones are out of joint, as true happiness while you are in your sins. And your hopes of salvation hereafter are vain. Perhaps you are ready to say, "I hope in Christ; I

put my whole trust in God, and therefore I doubt not but I shall be saved." But to hope to get to heaven without being born again, is to hope that Christ will prove a false teacher. John 3: 3. David's plea was, "I hope in thy word;" but your hope is against the word. You cannot show me any word of Christ to give you hope of heaven, while you go on still in your wickedness. God rejects such hope with abhorrence. Isaiah 48: 1, 2. You will ask, "Would you have me then despair?" Yes: you ought absolutely to reject all hope of getting to heaven in an unconverted state. You must despair of ever being happy without being holy. But you must by no means despair of finding mercy, if you repent and turn to God; neither must you despair of obtaining repentance and conversion, if you receive Christ as God hath appointed in his word.

4. Without conversion, *all that Christ hath done will be to you in vain*, John 13: 8; Titus 2: 14; it will not avail to your salvation. Without the application of the Spirit in regeneration, you can have no interest in the benefits of Christ's redemption. To suppose you might, would overturn his designs, which are, that men should be brought through sanctification to salvation. Christ will save none in a way contrary to his Father's will; and this is the will of God, even our sanctification. 1 Thess. 4: 3.

5. To save you in your sins would *oppose the attributes of God.*

(1.) His *justice;* for the righteousness of God's judgment consists in rendering to all according to their work. But if men were to sow to the flesh, and yet reap everlasting life, where would be the glory of God's justice; since it would be giving to the wicked according to the work of the righteous?

(2.) His *holiness.* If God should not only save sinners, but save them in their sins, his holiness would be defaced. It would be offering violence to the infinite purity of his na-

ture to have such to dwell with him. If David would not endure such in his house nor in his sight, Psalm 101 : 3–7, can you think that God will endure such in his presence?

(3.) His *truth;* for God hath declared from heaven, that if any shall say, "I shall have peace, though I walk in the imagination of my heart, the Lord will not spare him, but his anger and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven." God further declares, that he who shall "ascend into his hill, must be of clean hands and a pure heart." How could God be true, then, if, notwithstanding all this, he should take men to heaven without conversion?

4. His *wisdom;* for this would be to throw away the greatest of his mercies upon those that would not value them. The unsanctified sinner puts very little price upon God's great salvation. And it would not be at all consistent with God's infinite wisdom to force spiritual blessings upon those that would not be exceedingly thankful for them. It would also be a reflection upon his wisdom, as sinners are not prepared to receive his mercy. The wisdom of God is seen in suiting things to each other, the means to the end, and the quality of the gift to the capacity of the receiver.

Now, if Christ should take an unconverted person to heaven, he could not possibly, in the very nature of things, be in the least degree happy there. If the entertainments of the heavenly world consisted in those things in which sinners delight here; if its enjoyments were earthly riches, pleasures, and honors; if its employments were the amusements of this present life; then they might have some sort of delight there, though still no real, solid happiness; but these things have no place in heaven. The felicity of that state consists in the contemplation of God's perfections, and the displays of them in the works of creation, of providence,

and especially of redemption. Hence, it is described by "seeing the Lord;" as a state of knowledge, of complacency in God, and in perpetually serving and praising him. Hence, adoration is generally mentioned as the employment of the host of heaven. These are the entertainments of the future world, and those who cannot find supreme happiness in these, cannot find it in heaven.

But these things could afford no true satisfaction to an unholy person: a holy God would be an object of horror, rather than delight to him; and his service a weariness, as it is now. If *now* your conversation is on earth, and not in heaven—if *now* you are living in the enjoyment of the pleasures of sense—if *now* you are serving foolish and hurtful lusts, instead of presenting your body, soul, and spirit, a living sacrifice, holy and acceptable to God—if *now* you are seeking happiness in the vanities of time—if *now* you disrelish and avoid the company of God's people—if *now* earthly, sensual tempers reign in you, instead of the pure, holy, heavenly dispositions of the true Christian; you may be assured there is no entrance for you into the blissful presence of God; you are under an absolute incapacity of drawing near to him; you can have no idea of the happiness of real Christians; you can be no more sensible of it, than the blind to the beauties of sight, or the deaf to the pleasures of harmony.

5. The admission of unconverted sinners into heaven would be contrary to God's *omniscience, omnipotence, immutability:* it is the determination of heaven, that none but "the pure in heart shall see God." Matt. 5: 8. Now, if Christ were to take the unconverted to heaven, he must do it without God's knowledge—where would then be his omniscience? Or against his will—where would then be his omnipotence? Or else he must change his will—and then where would be his immutability? O, how vain and foolish, how unreasonable and absurd, how wicked and blas-

phemous, then, is your hope of going to heaven without being regenerated and converted here on earth!

6. For Christ to save you in your sins, would be against his *word*. He who is truth itself hath declared, "Except ye be converted, ye shall not enter into the kingdom of heaven." Matt. 18: 3. And again, "Except ye repent, ye shall perish." Luke 13: 3. One would think that a single word from Christ should be enough, but how often and how earnestly does he repeat it! "Verily, verily, I say unto thee, Except a man be born again, he cannot enter into the kingdom of God. Marvel not that I said unto thee, Ye must be born again." John 3: 3, 5, 7. And will you yet hold fast your vain hope, and your presumptuous confidence, directly against Christ's own words?

But he must not only go quite against the law of his kingdom to save you in this state, but against his *oath*. He hath sworn that those that continue ignorant and unbelieving, impenitent and disobedient, shall not enter into his rest. Heb. 3: 18. The covenant of grace is confirmed by an oath, and sealed by blood. Heb. 6: 17; Matt. 26: 28. But all must be made void, if you be saved, living and dying unsanctified.

God will certainly show *his hatred of sin, at the same time that he shows his mercy to the penitent sinner*. Therefore, he that rightly nameth the name of Christ, departs from iniquity, and denies all ungodliness; and he that hopes for life through Christ, purifies himself, even as he is pure: otherwise Christ would be thought a favorer of sin. But he will make all men know that though he pardons sin, he will not cherish it.

But it would be also against *all the offices which Christ sustains in the economy of salvation:* God hath exalted him to be a Prince and a Saviour, to give repentance and remission of sins; and he would act against both if he were to save men in their sins. It is the office of a Prince or a King,

to be a terror to evil doers, and a praise to them that do well. He is a minister of God, a revenger to execute wrath upon him that doeth evil. Now, if Christ were to favor the ungodly, continuing so, and take those to *reign with him* that would not that he should *reign over them*, this would be quite against his office. What king would take rebels in a state of open hostility into his court? And as Christ would not be a Prince, so neither would he be a Saviour, if he were to do this; for his salvation is divine: he is called "Jesus, because he saves his people from their sins:" so that if he were to save them in their sins, he would neither be a King nor a Saviour.

Oh, then, what meanest thou, O sleeper? Arise, call upon God, that thou perish not. Awake, O secure sinner, lest you be consumed in your iniquities. Say as the lepers, "If we sit here, we die." Verily, it is not more certain that you are now out of hell, than that you will very soon be in it, except you repent and be converted. You must either turn, or perish. How wilful will your destruction be, if you should yet harden yourself in your sinful state! If you are a man, and not a senseless creature, stand still and consider whither you are going. If you have the reason and understanding of a human being, dare not run into the flames of hell with your eyes open, but bethink yourself, and seek to the Lord for repentance. What, a man, and yet go wilfully into the pit, when beasts must be forced into danger! What, endowed with reason, and yet trifle with death, and hell, and the vengeance of the Almighty! Will you not hasten to escape from everlasting torments? Let reason prevail with you. Is it a reasonable thing to contend with the infinitely great God, to harden yourself against his word? Is it reasonable for the potsherds of the earth to strive with their Maker? Reader, will you sit still, till the tide of God's wrath come upon you, and drown you in the ocean of everlasting misery? Is it good for you to try whether God will

be true to his word, and harden your heart, in vain conceit that all will be well with you, while you remain unsanctified? O, distracted sinners! What will they do in the day of visitation? and to whom will they flee for help? Isaiah 10: 3. How powerfully hath sin bewitched them! How effectually hath the god of this world blinded them! How strong is the delusion! How obdurate their hearts! Sometimes I think the mercies of God will melt them, and his winning invitations will overcome them; but I leave them as they were: sometimes, that the terrors of the Lord will prevail on them; yet neither will these do the work. O Lord God, send help from above. For thy mercy's sake, and for thy dear Son's sake, have compassion on the souls of those that read these lines, and save them from everlasting burnings.

Lest you should make a most dangerous and destructive mistake, and imagine that you are converted, when you are not, I would now lay before you,

III. *The* MARKS *of the unconverted.*

St. Paul gives us a dreadful calendar of sinners, to which I beseech you to attend with all diligence: "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience." Eph. 5: 5, 6. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Revelation 21: 8. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor

thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. 6 : 9, 10.

There are other unconverted, unholy persons, that do not carry their marks thus openly in their foreheads, but secretly in their hands. These often deceive themselves and others, and pass for Christians and good people, when they are still unsound at heart. And many pass undiscovered, till death and judgment bring all to light. Remember, my friend, many perish by some sin, that is not only hid from others, but even from themselves, owing to their not observing their own hearts. *Some of the secret sins, by which persons are ruined, are these that follow :*

1. *Ignorance* is one of these sins. Oh, how very many doth this sin kill in the dark! while they think they have good hearts, and are in the way to heaven. Whatever excuses you may make for your ignorance, know that it is a soul-ruining evil. The God of truth declares that some, who called themselves his people, "were destroyed for lack of knowledge." Hosea 4 : 6. "For it is a people of no understanding, therefore he that made them will not have mercy on them, and he that formed them will show them no favor." Isa. 27 : 11. Beware that this be not your case, and no longer make excuses for your ignorance.

2. *Secret reserves in giving the heart to Christ.* Some will do much, but they will not be entirely devoted to him. They must have some sweet sin; they have secret exceptions, for life, or liberty, or possessions.

3. *Formality.* Many rest in the outside of religion, in the external performance of duties; and this often most effectually deceives them, and more certainly ruins them, than open wickedness; as it was in the Pharisees' case. They hear, they fast, they pray, they give alms, and therefore will not believe but their state is good. Luke 18 : 11, 12. Whereas, resting in these outward things, and coming short of the power of religion, all their flattering hopes and

confident persuasions of being in the way to heaven will fail them after death. Matt. 7: 22, 23. O dreadful case, when a man's religion shall serve only to harden him, and effectually to deceive his soul.

4. *Self-righteousness.* When persons trust in their own righteousness, they thereby reject Jesus for their Saviour. O, my dear friend, you had need be very watchful here, for not only your sins, but a dependence upon your duties may ruin you: for your trusting in your fancied righteousness to satisfy God's infinite justice, and thus obtain pardon, is putting Christ out of his office, and making a saviour of your own duties and performances.

5. *The reigning love of the world* is a sure evidence of an unconverted heart. Mark 10: 22; John 2: 15. This sin often lurks under a fair covert of forward profession. Such a power of deceit is there in it, that oftentimes, when every one else can see the man's worldly-mindedness, he sees it not himself; but has so many excuses and pretences for his eagerness after the world, that he blinds his own eyes, and perishes in his self-deceit.

6. *Resentment against those who are thought to have injured them.* Too many, that would wish to be esteemed religious, bear malice in their hearts, and return evil for evil, directly against the rule of the Gospel, the pattern of Christ, and the nature of God. Such persons are in the gall of bitterness, and a state of misery.

Reader, doth nothing of this touch you? Oh, search and search again; take your heart solemnly to task. Woe is from God against you, if you be found under the power of wilful ignorance, resting in formality, trusting in yourself, drowned in worldly-mindedness, or envenomed with malice: if either of these is your case, you are verily an unconverted person.

7. *Pride.* If you love the praise of men more than the praise of God, it is certain that you are yet in your sins.

If you have never seen and groaned under the pride of your heart, you are a rebel against God, instead of being converted to him. This sin reigns in the hearts of many that know it not, and are utter strangers to themselves. John 9 : 40.

8. *The prevailing love of pleasure.* 2 Tim. 3 : 4. The person that liveth in pleasure is dead to God while he liveth, saith the Lord. This therefore is a very black mark. If you will give the flesh its liberty, if you will pamper and please it, instead of denying and restraining it; if your delight is in gratifying your senses, whatever appearance you may have of religion, you serve not the Lord Jesus, but are certainly an unconverted person. Rom. 16 : 18; Rom. 8 : 8. They that are Christ's have crucified the flesh, and are careful to keep it under as their enemy. Gal. 5 : 24.

Carnal security, or a presumptuous hope that you are in a safe state already, is very dangerous. Many cry peace and safety, when destruction is coming suddenly upon them. Many are willing, and even resolved upon the slightest grounds, to cherish in themselves a hope that their condition is good, and therefore do not seek for any change, and so perish in their sins. Are you at peace? Upon what grounds? Is it a Scripture peace? Do you bear upon your soul, in your temper, in your conversation, and your course of life, the distinguishing marks of a true believer? If not, fear this peace more than any trouble; and know, that a carnal peace does generally prove the most mortal enemy of the soul.

And now, conscience, do thine office. Speak out, and speak home to him that heareth or readeth these lines. If thou findest any of these marks upon him, thou must pronounce him utterly unclean, utterly unholy. Take not a lie into thy mouth, speak not peace to him, to whom God speaketh no peace. Let not lust bribe thee, let not

self-love nor carnal prejudice blind thee. Is the man converted, or is he not? Does he allow himself in any way of sin, or does he not? Does he truly love, and prize, and please, and delight in God above all things, or not? Has he been thoroughly convinced of sin, been taken off from all dependence on himself, and brought off from his sins to give himself up entirely to the Lord Jesus Christ? Or dost thou find him to this day under the power of ignorance, or in the mire of profaneness, or a stranger to prayer, a stranger to God, a neglecter of the word, and a lover of this present world? Dost thou find his heart fermented with malice, or burning with lust, or going after his covetousness? Then set him aside; his portion is not with the saints; he must be born again, he must be converted, and made a new creature in Christ Jesus, or else he cannot enter heaven.

So unspeakably dreadful is the case of every unconverted soul, that it might well be thought, if one could but get men convinced that they are yet unregenerate, the work were done. But such a spirit of sloth and slumber possesses the unsanctified, that though they are convinced that they are unconverted, yet they are still careless, and, through worldly cares and business, or through sensual pleasures, corrupt lusts, and inordinate affections, the voice of conscience is drowned, and sinners go no farther than some cold wishes and general purposes of repenting and amending. I would therefore endeavor to show you,

IV. *The* MISERY *of an unconverted state.*

1. *The infinite God* is against you while you are unregenerate and unrenewed. And, believe it, it will be found a most dreadful thing to fall into the hands of the living God, when his wrath is justly incensed against you. There is no friend like God, and there is no enemy like God. As much as heaven is above the earth, so much more dreadful will it be to fall into the hands of the living, angry God,

than into any earthly trouble. God himself will ere long be your tormentor; your destruction shall come from the presence of the Lord. Tophet, the place of punishment, is deep and large; the pile thereof is fire and much wood; and the breath of the Lord like a stream of brimstone doth kindle it. Isa. 30: 33. And if God be against you, who shall be for you? If a man sin against the Lord, who shall entreat for him? 1 Sam. 2: 25. Sinner, does it not go like a dagger to thine heart, to hear that God is thine enemy? Oh, whither wilt thou go? Where wilt thou shelter thyself? There is no hope for thee, unless thou layest down thy weapons, and suest for pardon, and gettest Christ to stand thy friend, and make thy peace. Mercy and salvation are now offered to you through him. But if thou wilt not forsake thy sins, and turn thoroughly unto the Lord, the wrath of God abideth on thee, and he proclaims himself to be against thee by Ezekiel: "Therefore, thus saith the Lord God, Behold I, even I, am against thee."

2. *All his attributes are against thee.* His *justice* is like a flaming sword unsheathed against thee. "If I whet my glittering sword, and my hand take hold on judgment, I will render vengeance to mine adversaries, and will reward them that hate me; I will make mine arrows drunk with blood." Deut. 32: 41, 42. Divine justice is very strict; it must have satisfaction to the utmost farthing; it denounces indignation and wrath, tribulation and anguish, upon every soul that doeth evil. It curses "every one that continueth not in all things which are written in the book of the law to do them." Gal. 3: 10. The justice of God to the unpardoned sinner, that hath a sense of his misery, is more terrible than the sight of the judge and bench to the robber, or of the irons and gibbet to the guilty murderer. When infinite Justice sits upon life or death, O what dreadful work does it make with the wretched sinner! "Bind him hand and foot, and cast him into outer darkness: there shall be

weeping and gnashing of teeth." Matt. 22 : 13. "Depart from me, depart, ye cursed, into everlasting fire." Matt. 25 : 41. Think of it—by this severe justice thou must be tried; and as the Lord God liveth, this killing sentence thou shalt hear denounced against thyself, unless thou be speedily converted, and born again.

The *power* of the infinitely great God is against thee. The glory of his power will be displayed in the wonderful "destruction of them that know not God, and that obey not the Gospel." 2 Thess. 1 : 8, 9. He will make his power known in them, by the greatness of the sufferings he will inflict upon them. Rom. 9 : 22. It were better thou hadst all the world up in arms against thee, than to have the almighty power of God engaged against thee. There is no escaping his hands, no breaking his prison. The thunder of his power who can understand! Unhappy man that shall understand it by feeling it! "If he will contend with him, he cannot answer him one of a thousand." "He is mighty in strength." "Who hath hardened himself against him, and hath prospered?" And wilt thou rise in opposition to such an almighty enemy? O consider this, "ye that forget God, lest he tear you in pieces, and there be none to deliver you." Psalm 50 : 22. "Woe to him that striveth with his Maker." Isaiah 45 : 9.

Know, O sinner, to thy terror, that all the attributes of the infinite God are bound together, as in an oath, to destroy thee. Heb. 3 : 18. And what wilt thou do? Whither wilt thou flee? If the all-seeing God can find thee out, thou shalt not escape. If the true and faithful God will save his oath, thou must perish; and if the almighty God hath power to torment thee, thou shalt be perfectly miserable both in body and soul, to all eternity, unless thou dost turn to the Lord with full purpose of heart.

The *guilt* of all your sins lies like a mountain upon you. You feel it not, yet this it is which seals your misery upon

you. However light you may make of sin now, you will one day find that the guilt of unpardoned sin is an intolerably heavy burden. Oh! what work did it make with the God-man Christ Jesus. It pressed the very blood out of his veins, and made his heart in the midst of his body even like melting wax. And if it did this in the green tree, in the holy and innocent Saviour, what will it do in the dry, in you, a sinful, guilty rebel against God, who are like dry stubble, fit fuel for the devouring fire? Oh, consider your case in time. Can you think of that threat without trembling, "Ye shall die in your sins?" John 8: 21. Oh, it were better for you to die in a jail, or a dungeon, than to die in your sins. If death, as it will certainly take away all your comforts, would but take away all your sins too, it would be a great relief. But your sins will all follow you, when all your friends leave you, and all your worldly enjoyments are taken from you. Your sins will not die with you, as a prisoner's other debts will; but they will all go to judgment with you, there to be your accusers; and they will all go to hell with you, there to be your tormentors. Oh, look over your debts in time, then; how much you are in the books of every one of God's commandments; how every one of his holy laws is ready to arrest you. Consider, then, what will you do, when they shall altogether fall upon you? Hold open the eyes of your conscience to think deeply of this, until you despair of yourself, and are driven to Christ, and made to fly for refuge to lay hold of the hope set before you.

Your raging *lusts* do miserably enslave you. While you are unconverted you are the very servant of sin; it reigns over you, and holds you under its dominion, till you are brought within the bonds of God's covenant. Now, there is no tyrant so cruel as sin. Would it not pierce a man's heart, to see a number of poor creatures drudging and toiling, and all to carry faggots and fuel for their own burning?

Yet this is the employment of the drudges of sin. Even when they bless themselves in their unrighteous gains; while they sing and swell in pleasures, they are but treasuring up wrath and vengeance for themselves, and, as it were, casting in oil, to make the flame rage the more fiercely. Who would serve such a master, whose work is drudgery, and whose wages is death and destruction? Rom. 6 : 23.

Though *conscience* is now asleep, yet when death and judgment shall bring you to your right senses, then you will feel the raging smart and anguish of every wound. The convinced sinner is a sensible instance of the miserable bondage of sin. Conscience flies upon him, and tells him what the end of these things will be, and yet such a slave is he to his lusts, that he still goes on headlong, with his eyes open, till he falls into infinite and everlasting destruction. What thinkest thou, O man, O woman, of being in hell to all eternity? "Can thy heart endure, or can thy hands be strong, in the day that I shall deal with thee, saith the Lord of hosts?" Canst thou dwell with the devouring fire? when thy whole body and soul shall be as perfectly possessed by God's burning vengeance, as the fiery sparkling iron when heated in the fiercest forge? Thou art even crushed and ready to wish thyself dead, under the weight of his finger; how then wilt thou bear the weight of his almighty arm? How wilt thou endure, when immortality shall be thy misery, and to die the death of a brute, and be swallowed up in the gulf of annihilation, would be such a happiness as a whole eternity of wishes and an ocean of tears shall never purchase?

Now thou canst put off the evil day, and canst laugh and be merry, and forget the terrors of the Lord; but how wilt thou endure when God shall cast thee into torments, and make thee lie down in endless sorrow? In a word, when "the smoke of thy torments shall ascend up for ever and

ever," and thou shalt have no rest, day nor night, no peace in thy conscience, no ease in thy bones; but thou shalt be an execration, and an astonishment, and a curse, and a reproach for evermore. O, sinner! stop immediately, and consider this dreadful condition. Do not blind thine own eyes; do not wilfully deceive thyself; see thy deplorable misery, while thou mayest prevent it; think what it is to be a vessel of wrath, into which the Lord will be pouring out his tormenting fury while he has a being.

And is this true indeed? Is this thy misery? Yes, it is as true as that there is a God. It is better to open thine eyes and see it now, while thou mayest remedy it, than to blind and harden thyself, till, to thy eternal sorrow, thou shalt feel what thou wouldst not believe. And since it is true, dost thou mean to loiter and linger in such a case as this? O let me knock up, and awaken this sleeper. Who dwells within the walls of this flesh? Is there a soul here, a rational understanding? Art thou a reasonable soul, and yet so far brutified as to forget thyself to be immortal, and fancy thyself to be as the beasts that perish? O unhappy soul, that wast the glory of man, the companion of angels, and the image of God; that wast God's representative in the world, and hadst the supremacy among all the creatures upon earth, and the dominion over thy Maker's works here! Art thou now become a slave to sense, a servant to so base an idol as thine appetites, for no higher felicity than to heap together a little earth, no more suitable to thy spiritual, immortal nature, than sticks and dirt? O, why dost thou not think where thou shalt be for ever? Death is at hand, the Judge is even at the door. Yet a very little while, and time shall be no longer. And wilt thou run the hazard of continuing in such a state, in which if thou shouldst be overtaken, thou wilt be irrecoverably miserable?

Arise at once and take thy flight; there is but one door, that thou mayest flee by, and that is the strait door of con-

version. Unless thou dost unfeignedly turn from all thy sins, and come unto Jesus Christ, and take him for thy Prophet, Priest, and King, and walk in him in holiness and newness of life, as the Lord liveth, it is not more certain that thou art now out of hell, than that thou shalt without fail be in it, but a few days or nights hence. O do not, then, contend with God. Repent and be converted, so none of this shall come upon thee. "Seek the Lord while he may be found, and call upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isaiah 55: 6, 7.

Although what has been already said of the necessity of conversion, and of the miseries of the unconverted, might be thought sufficient to induce any considerate person to resolve upon immediately returning to God, yet knowing that the heart of fallen man is deceitful above all things, and desperately wicked, I find it necessary to add thereto,

V. Some farther MOTIVES *to conversion*.

The God that made you, does most graciously invite you. His most kind and merciful *nature* encourages you to come to him. He is full of compassion, and gracious, long-suffering and plenteous in mercy. Psalm 86: 15. This is a great argument to persuade sinners to return: "Turn to the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness." His encouraging *calls and promises* do invite you. Oh, what an earnest suitor is mercy to you? How lovingly does it call after you! "Return, backsliding sinner, saith the Lord, and I will not cause mine anger to fall upon you, for I am merciful, saith the Lord, and I will not keep anger for ever, only acknowledge thine iniquity. Turn, O backsliding soul, and I will heal your backslidings." O melting, gra-

cious words! And is not your heart broken by them? O that to-day you would hear and obey his voice!

It is to be added for your encouragement, If you will now return to the Lord, he will immediately settle unspeakable *privileges* upon you. He will redeem you from the power of all your most inveterate sins, from the power of the devil, and deliver you from this present evil world. Prosperity shall not hurt you, and adversity shall work for your good. He will in due time redeem you from the power of the grave, and make the king of terrors a messenger of peace to you. He will save you from the arrest of the law, and turn the curse into a blessing to you. He will not only deliver you from misery, but bestow upon you the richest blessings. He will bestow himself upon you; he will be a friend and a father unto you; he will be a sun and a shield: in a word, he will be a God unto you. And what can be said more? As to your body, he will withhold from you no manner of thing that is good, that is necessary and expedient for you. And as to your soul, he will pardon your sins, accept your person and services, hear and answer your prayers, give you a title to glory, and make you meet for it by his grace and Spirit.

VI. If you are now made sensible of your need of conversion, and are become anxious for it, I conclude all with adding some DIRECTIONS in order to your obtaining it.

1. *Get a proper sense of your sins.* Till you are weary and heavy laden, and sick of sin, you will not come to Christ for ease and cure. Meditate, then, upon the number of your sins. David's heart failed him when he thought of this. Look backward: where was ever the place, when was ever the time, in which you have not sinned? Look inward: what part or power can you find, in body or soul, but what is poisoned with sin? What duty did you ever perform which was not corrupted with iniquity? O how

great is the number of your sins! For your soul's sake, my friend, no longer make light of sin; O study the nature of sin, till your heart is inclined to fear and loathe it. Meditate on the aggravations of your particular sins, how you have sinned against all God's warnings, and corrections, and mercies; against all your own prayers and promises, and resolutions, and vows, and covenants of duty and obedience. Charge your heart home with these things, till it blushes for shame, and you no longer think well of yourself.

Meditate on what your sin deserves. It cries to heaven for vengeance against you. Its due wages is death. It brings the curse of God upon your soul and body. The least sinful word or thought lays you under the infinite wrath of the Almighty God. O then what a load of wrath, what a weight of curses, what a horrible store of vengeance have all the millions of your sins deserved? Above all sins, fix your mind upon the sin of your nature. Study how deep, how lasting, how universal your original pollution is. It is this which makes you backward to all good, and prone to all evil. This hath brought blindness and pride, prejudice and unbelief, into your heart; enmity, inconstancy, and obstinacy into your will; disorder and irregularity into your affections; and insensibility and unfaithfulness into your conscience: in a word, this has put every power of your soul out of order, and has made it, instead of a habitation of holiness, a very sink of iniquity. This has defiled and perverted all your members, and turned them into instruments of unrighteousness and servants of sin. And will you any longer talk of your good heart? O never leave meditating on the desperate contagion of your original corruption, till with the deepest shame and sorrow you smite upon your breast, and with Job, abhor yourself, and repent in dust and ashes.

2. *Strive to affect your heart with a deep sense of your*

present misery. Remember when you lie down, for aught you know, you may awake in torments; and remember when you rise up, that perhaps before the next night you may make your bed in hell. And are you willing to continue in such a fearful case? to stand tottering upon the brink of the bottomless pit, and to live at the mercy of every accident and disease that may send you into everlasting misery? Suppose you saw a condemned person hanging over Nebuchadnezzar's burning fiery furnace by nothing but a thread, which was ready to break every moment, would not your heart tremble for him? Thou art the man. This is your very case, if you are yet unconverted. And what if the thread of your life should break—and you know not but it may the next night, or the next moment—where would you be then? whither would you drop? O study, then, your misery, till your heart cries out for Christ, as earnestly as ever a drowning man did for help, or a wounded man for a surgeon.

3. Settle it deeply in your mind, that *you cannot possibly recover yourself*. Think not that your praying, reading, hearing, confessing, or even amending, will work the cure. You must indeed *attend* upon these, but if you *depend* on them you will perish. You are lost and ruined for ever, if you continue hoping to escape by any other than Christ, who is "the way, the truth, and the life."

4. In the strength of the Lord immediately *renounce all your sins*. If you will yield yourself to the practice of any sin, you will be undone. It is in vain that you hope for salvation from Christ, except you depart from iniquity. Forsake your sins, or else you cannot possibly find mercy. Prov. 28: 13. Give up the traitor, or you can have no peace with God. Keep not Delilah on your lap; you must either part with your sins, or with your soul; spare but one sin, and God will not spare you. Never make excuses; your sins must die, or you must die for them. If

you allow of one sin, though but a little, a secret one; though you plead necessity, and have many excuses for it; the life of your soul must go for the life of that sin—and will it not be dearly bought?

5. *Receive the Lord Jesus Christ,* as your Prophet, Priest, and King, as proposed to you in the Gospel. O my friend, you have by sin destroyed yourself, but Jesus is able, and willing, and ready, even now to help you. He freely offers to save you. I testify unto you therefore this day, that if you perish, it is not because there was not a Saviour provided for you, nor salvation offered to you, but because, like the Jews, you preferred a murderer before your Saviour, and your lusts before the Lord Jesus Christ. Though your sins be ever so many, and ever so great, and of ever so long continuance, yet if you do not wretchedly neglect the offer of God now made to you, you shall be pardoned, you shall be saved; for the mouth of the Lord God hath spoken it. If you perish, it is because you would not come to Christ for salvation.

But Oh, for your soul's sake, be wise at length, and be prevailed on to accept him as your All, your Saviour from sin and from misery. In the name of the Lord, and in the strength of his Spirit, renouncing all confidence in the flesh, yield yourself up to him unreservedly; solemnly join yourself unto the Lord in covenant to be wholly his, and glorify him in your body, and in your spirit, which are his; so shall it be well with you in time, and well with you to all eternity, through the same Jesus Christ, our only Lord and Saviour. Amen and Amen.

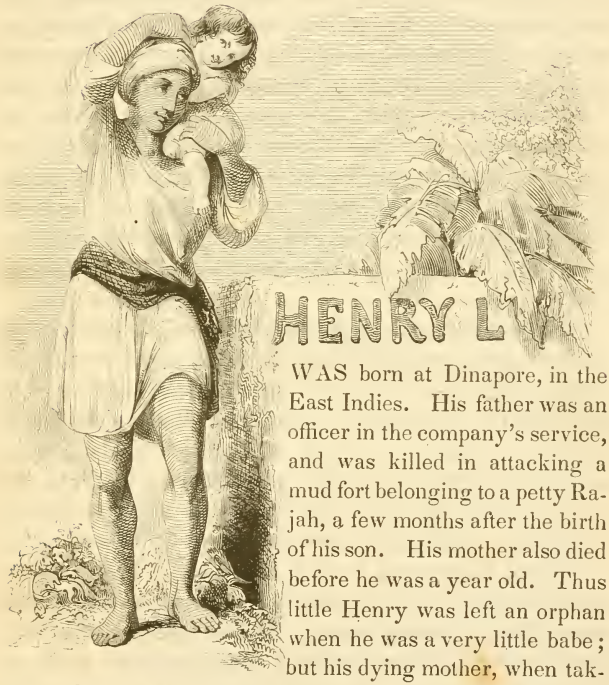
No. 107.

LITTLE HENRY

AND

HIS BEARER.

BY MRS SHERWOOD



HENRY L

WAS born at Dinapore, in the East Indies. His father was an officer in the company's service, and was killed in attacking a mud fort belonging to a petty Rajah, a few months after the birth of his son. His mother also died before he was a year old. Thus little Henry was left an orphan when he was a very little babe; but his dying mother, when taking her last farewell of him, lifted up her eyes to heaven, and said, "O God, I leave my fatherless child with thee, claiming thy promise; for in thee the fatherless find mercy." Jeremiah 49:11.

As soon as Henry's mamma was dead, a lady, who lived at that time in a large brick house near the river, between Patna and Dinapore, came and took little Henry, and gave him a room in her house, giving strict orders to her servants to provide him with every thing that he wanted. But as she was one of those fine ladies who will give their money (when they have any to spare) for the relief of distress, but have no idea how it is possible for any one to bestow all his goods to feed the poor, and yet want *charity;* she thought that when she had received the child, and given her orders to her servants, she had done all that was necessary for him. She would not afterwards suffer Henry to give her the least trouble, nor would she endure the smallest inconvenience on his account; and thus the poor child, being very small and unable to make known his wants, might have been cruelly neglected, had it not been for the attention of a *bearer*,* who had lived many years with his papa, and had taken care of Henry from the day that he was born.

When he was a very little babe, Boosy—for that was the *bearer's* name—attended him night and day, warmed his pap, rocked his cot, dressed and undressed and washed him, and did every thing for him as tenderly as if he had been his own child. The first word that little Henry tried to say, was *Boosy;* and when he was only ten months old, he used to put his arms round his neck and kiss him, or stroke his swarthy cheek with his little delicate hand.

When Henry was carried to the lady's house, Boosy went with him; and for some years the little child had no other friend than his *bearer*. Boosy never left his little master, except for two hours in the twenty-four, when he went to get his food. At night he slept on his mat at the

* A servant whose work it is to assist in carrying a palanquin, in which persons in India ride, as in a carriage; but who is frequently employed to take care of children.

foot of the child's cot; and whenever Henry called, he was up in a moment, and had milk or toast-and-water ready to give him to drink. Early in the morning, before sunrise, he took him out in a little carriage which was provided for him, or carried him in his arms round the garden. When he brought him in, he bathed him and dressed him, and gave him his breakfast, and put him in his cot to sleep: and all the day long he played with him; sometimes carrying him in his arms, or on his back, and sometimes letting him walk, or roll upon the carpet. Every body who came to the house noticed the kindness of Boosy to the child, and he got a present from many people for his goodness to Henry.

When Henry was two years old, he had a dreadful illness; so alarming indeed was it, that for many days it was thought he would die. He had afterwards a very severe illness when he was four years old, for he was never a very healthy child. During the height of these sicknesses, his *bearer* never left him; nor would he take any rest, even by the side of his bed, till he thought the danger was over.

These things considered, it cannot be a matter of wonder that this little boy, as he grew older, should love his *bearer* more than all the world besides; for his *bearer* was his best friend, no one else taking any thought about him. He could not speak English, but he could talk with Boosy in *his* language as fast as possible; and he knew every word, good or bad, which the natives spoke. He used to sit in the *verandah** between his *bearer's* knees and chew *paun*,† and eat *bazar*‡ sweetmeats. He wore no shoes nor stockings; but was dressed in *pangammahs*,§ and had silver *bangles*‖ on his ankles. No one could have told by his

* An open gallery or passage.

† An intoxicating mixture of opium, sugar, etc.

‡ A market. § Trowsers.

‖ Ornaments generally worn around the wrists and ankles.

behavior or manner of speaking that he was not a native; but his pretty light hair and blue eyes at once showed his parentage.

Thus his life passed till he was five years and a half old: for the lady in whose house he lived, although he was taught to call her mamma, paid him no kind of attention; and it never occurred to her that it was right to give him any religious instructions. He used to see his *bearer* and the other natives performing worship, and carrying about their wooden gods; and he knew that his mamma sometimes went to church at Dinapore: so he believed that there were a great many gods, and that the God that his mamma went to pray to at Dinapore was no better than the gods of wood and stone and clay which his *bearer* worshipped. He also believed that the river Ganges was a goddess, and called Gunga; and that the water of the river would take away sins. He believed, too, that the Mussulmans were as good as Christians, for his mamma's servant had told him so. Besides these, he was taught by the servants many other things which a little boy should not know: but the servants, being heathen, could not be expected to teach him any thing better; and therefore they were not so much to be blamed as the lady who had undertaken the charge of Henry, who might have been ashamed to leave the child of Christian parents under the care of such persons.

When Henry was five years old, a young lady, who was just arrived from England, came to reside for a while with his mamma. She was the daughter of a worthy clergyman in England, and had received from him a religious education. She had brought with her from home, a box of Bibles, and some pretty little children's books and pictures. When she saw poor little Henry sitting in the passage-way, as his custom was, between his *bearer's* knees, with many other native servants surrounding him, she loved him, and was very sorry for him; for, indeed, it is a dreadful thing for

little children to be left among people who know not God. So she took some of the prettiest colored pictures she had and spread them on the floor of the room, the door of which happened to open into the passage-way near the place where the little boy usually sat. When Henry peeped in and saw the pictures, he was tempted by them to come into the room; but at first he would not venture in without his *bearer*. Afterwards, when he got more accustomed to the lady, he was contented that his *bearer* should sit at the door, while he went in. And at last he quite lost all fear, and would go in by himself; nay, he never was more happy than when he was with this lady; for she tried every means to gain his love, in order that she might lead him to receive such instructions as the time of her intended stay with his mamma would allow her to give him.

She was very sorry when she found that he could not speak English; however, she was resolved not to be checked by this difficulty. She taught him many English words by showing him things represented in the colored pictures, telling him their English names; so that in a short time he could ask for any thing he wanted in English. She then taught him his letters in one of the little books she had brought from home, and from his letters she proceeded to spelling: and so diligent was she, that before he was six years old he could spell any words, however difficult, and could speak English quite readily.

While this young lady was taking pains, from day to day, to teach little Henry to read, she endeavored by word of mouth to make him acquainted with such parts of the Christian religion as even the youngest ought to know; and without the knowledge of which no one can be a Christian; and she did not like to wait until Henry could read his Bible, before she would instruct him in subjects of so much importance.

The first lesson of this kind which she strove to teach

him, was, that there was only *one true God,* and that he made all things, namely, the glorious heaven, to which those persons go who have been made the children of God on earth; and the dreadful hell, prepared for those who die in their sins; the world, and all things in it; the sun, the moon, the stars, and all the heavenly bodies. And she was going to teach him the following words from Colossians 1: 16: "For by him were all things created that are in heaven and that are in earth"—but no sooner did little Henry understand that she meant to teach him that there is but *one* God, than he got very angry, and told her that she did not speak *a true word;* for his mamma had a God, and his *bearer* had a god, and there were a great many gods; and he ran out into the passage-way and told his *bearer* what the young lady had said; and down he sat between his *bearer's* knees, and would not come to her again that day, although she brought out her finest pictures and a new book, on purpose to tempt him.

The young lady did not fail to pray very earnestly for little Henry that night, when she was withdrawn to her room, and her door shut. And her Father, on whom she called in secret, heard her prayer; for the next day little Henry came smiling into the room, having quite forgotten his fit of ill-humor; and she was now enabled to talk to him with advantage on the same subject. And she made him kneel down, and pray to God to give him sense to understand the truth. She had also provided herself with one of the Hindoo gods made of baked earth; and she bade him look at it, and examine it well: she then threw it down upon the floor, and it was broken into an hundred pieces. Then she said, "Henry, what can this god do for you? it cannot help itself. Call to it, and ask it to get up. You see it cannot move." And that day the little boy was convinced by her arguments.

The next discourse which the young lady had with

Henry was upon the nature of God. She taught him that God is a Spirit: that he is everywhere; that he can do every thing; that he can see every thing; that he can hear every thing; that he knows even the inmost thoughts of our hearts; that he loves that which is good, and hates that which is evil; that he never had a beginning, and never would have an end.

Henry now began to take pleasure in hearing of God, and asked many questions about him. He next learned that God made the world in six days, and rested from his work on the seventh; and that he made man and woman innocent at first. He then was taught how our forefather Adam was tempted, with Eve his wife, to eat the forbidden fruit: and how by this means sin entering into the world, and the nature of Adam becoming sinful, all we his children, being born in his likeness, are sinful also.

Henry here asked what sin is.

"Sin, my child," answered the lady, "is whatever displeases God. If your mamma were to desire you to come into her room, or to do something for her, and you were to refuse, would she not have reason to be displeased with you?"

"Yes; I suppose so."

"Or if you ask Boosy to fan you, or to carry you in your palanquin, and Boosy does something quite different; or if you desire him to carry you one way, and he carries you another; would he not do wrong?"

"Yes, to be sure."

"Well, then, whatever you do contrary to the commands of God, displeases him, and is sin."

But the lady still found great difficulty in making Henry understand the nature of sin; for he had been so neglected, that he did not know right from wrong. He did not consider a lie as sinful; nor feel ashamed of stealing, unless it was found out. He thought, also, that if any body hurt

him, it was right to hurt them in return. After several days, however, she made the subject clear to him; and then further explained how sin has corrupted all our hearts: and she made him repeat the following words till he could say them quite well: "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one." Psalm 14 : 2, 3.

She next made the little boy understand that eternal death, or everlasting punishment, is the consequence of sin; and he soon could repeat two or three verses to prove this: one was, "The unrighteous shall not inherit the kingdom of God," 1 Cor. 6 : 9; and another, "They shall look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Isaiah 66 : 24.

And now the lady had brought Henry to know that he and all the world were sinners, and that the punishment of sin is eternal death; and that it was not in his power to save himself, nor of any thing on the earth to wash him from his sins; and she had brought him several times to ask her with great earnestness what he must do to be saved, and how his sins could be forgiven, and his heart freed from evil tempers—her next lesson, therefore, was, to explain to him what the Lord Jesus Christ had done for him; how "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory," 1 Tim. 3 : 16; and how "we have redemption through his blood, he having made peace for us through the blood of his cross." Coloss. 1 : 14, 20.

Little Henry was particularly pleased whenever he heard of our Saviour: and, by divine grace, his heart seemed to

be wonderfully filled with love for his Redeemer; and he was so afraid of offending him, that he became careful of every word he said, and of every thing he did; and he was always asking the young lady if *this* was right, and if *that* was right; and if God would be angry with him if he did *this* or *that;* so that in a short time his whole behavior was altered. He never said a bad word, and was vexed when he heard any other person do it. He spoke mildly and civilly to every body. He would return the *salam** of the poorest *coolie*† in the market. If any body had given him a *rupee*,‡ he would not spend it in sweetmeats or playthings; but he would change it into *pice*§ and give it to the *fakeers*‖ who were blind or lame, or such as seemed to be in real distress, as far as it would go.

One day Henry came into the lady's room, and found her opening a box of books. "Come," said she, "Henry, help me to unpack these books, and to carry them to my bookcase." Now, while they were thus busy, and little Henry much pleased to think that he could make himself useful, the lady said, "These books have different kinds of covers, and some are larger than others, but they all contain the same words, and are the book of God. If you read one of these books, and keep the sayings written in it, it will bring you to heaven; it will bring you to where your beloved Redeemer is; to the throne of the Lamb of God, who was slain for your sins."

"O, I wish," said Henry, "that I had one of these books! I will give you all my playthings, ma'am, and my little carriage, for one of them."

The lady smiled, and said, "No, my dear, keep your

* Health; salutation. † A kind of low caste of men, who have no trade, but work at any kind of employment.

‡ A coin. § Pence.

‖ Beggars; a religious order of men, something like monks or dervises.

playthings, and your little carriage too: you shall have any one of these books you like best."

Henry thanked the lady with all his heart, and called Boosy in to give his advice whether he should choose a book with a purple morocco cover, or one with a red one. When he had fixed upon one, he begged a bit of silk of the lady, and carried it to the tailor to make him a bag for his new Bible: and that same evening he came to the lady to beg her to teach him to read it.

So that day he began: and he was several days over the first chapter of Genesis; but the next chapter was easier, and the next easier still; till very soon he was able to read any part of the Bible without hesitation.

With what joy and gratitude to God did the young lady see the effect of her pious labors! She had, in the space of a year and a half, brought a little orphan from the grossest state of heathen darkness and ignorance to a competent knowledge of those doctrines of the Christian religion which are chiefly necessary to salvation. She had put into his hand the book of God, and had taught him to read it: and God had, in an especial manner, answered all her prayers for the dear child.

The time was now coming on very fast, when she must leave little Henry; and the thoughts of this parting were very painful to her. Some days before she set out on her journey, she called him into her room, and questioned him concerning the things which she had taught him; directing him, as often as he could, to give his answers from the Bible. Her first question was, "How many Gods are there?"

HENRY. "There is one God; and there is none other but he." Mark 12: 32.

LADY. Do we not believe that there are three Persons in this one God?

HENRY. "There are three that bear record in heaven:

the Father, the Word, and the Holy Ghost; and these three are one." 1 John, 5 : 7.

LADY. What do you mean by the Word?

HENRY. The Word is the Lord Jesus Christ.

LADY. Do you know that from the Bible?

HENRY. Yes; for St. John says, in the first chapter of his Gospel, "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the world, and the world was made by him, and the world knew him not."

LADY. Did God make man good at first?

HENRY. Yes; for in the first chapter of the Bible, the last verse, it is written, "God saw every thing that he had made, and behold, it was very good."

LADY. Are men very good now? Can you find me one person who deserves to be called good?

HENRY. I need not look into the Bible to answer that question. I need but just get into the *palanquin*, and go into the market, and show you the people there: I am sure I could not find one good person in all the market.

LADY. But I think, Henry, you might spare yourself the trouble of going into the market to see how bad human creatures are; could you not find proofs of that nearer home?

HENRY. What, our servants, you mean? Or, perhaps, the ladies in the hall with my mamma? They laughed at the Bible, at breakfast; I knew what they meant very well; and my mamma laughed, too: I am sure nobody can say that they are good.

LADY. No, my dear; those poor ladies are not good: it would be misleading you to say they are. But as we cannot make them better by speaking ill of them in their absence, it would be better not to mention them at all, unless it were in prayer to God that he would turn their hearts. But to return to my question—You need not go so

far as the hall for an answer to it. There is a little boy in this very room, called Henry: can he be said to be a good boy? A very few months ago, that little boy used to tell lies every day: and only yesterday I saw him in a passion, because the coachman would not let him get on the back of one of the coach-horses; and I think, but I am not sure, that he gave the coachman a blow with his hand.

HENRY. I know it was very wicked; but I had no stick in my hand, and therefore I hope I did not hurt him. I hope God will give me grace never to do so again. I gave the coachman all that I had left of my *rupee*, this morning; and I told him I was very sorry.

LADY. I mentioned it, my dear, that you might know where to look for an answer to my question.

HENRY. Oh, I know that I am not good. I have done many, many naughty things, which nobody knows of; no, not even Boosy. And God only can know the naughtiness of my heart.

LADY. Then you think yourself a great sinner.

HENRY. A very great one.

LADY. Where do sinners go when they die?

HENRY. "The wicked shall be turned into hell, and all the nations that forget God." Psalm 9: 17.

LADY. If all the wicked people are turned into hell, how can you escape?

HENRY. If I believe on the Lord Jesus Christ, I shall be saved. Stay one moment and I will show the verse. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16: 31.

LADY. What! if you believe in the Lord Jesus Christ, shall you go to heaven with all your sins? Can sinful creatures be in heaven?

HENRY. No; to be sure not. God cannot live with sinners. He is "of purer eyes than to behold evil." Habakkuk 1: 13. But if I believe in the Lord Jesus Christ,

He will take away my sin; for His "blood cleanseth from all sin," 1 John, 1 : 7; and he will give me a new heart, and make me a new creature, and I shall purify myself, as he is pure. 1 John, 3 : 3.

Now the lady was pleased with little Henry's answers; and she thanked God in her heart for having so blessed her labors with the poor little boy. But she did not praise him, lest he should become proud: and she well knew that "God resisteth the proud, but giveth grace to the humble." James 4 : 6. So she refrained from commending him; but she said, "What do you mean, my dear, by being made quite new again?"

Henry. Before I knew the Lord Jesus Christ, I used to think of nothing but naughty things. I loved myself more than any body else. I loved eating fruit and sweetmeats; and was so greedy of them, that I would have told a hundred lies, I do think, for one mouthful of them. Then I was passionate and proud. I used to be so pleased when any body bowed to me, and said, "Little master." And you cannot think how cruel I was to all kinds of little creatures I could get hold of, even the poor cockroaches: I used to kill them just for my own pleasure. But now I do think my heart is beginning to change a little, I mean a very little, for I gave all my last sweetmeats to the sweeper's boy. But still I know that my heart is far from being clean yet; but God can make it white and clean when he pleases.

Lady. You must pray every day, and oftentimes in the day, and in the night, when you are awake, my dear child; that God will send his Holy Spirit into your heart, to make it clean and pure, and to lead and direct you in all you do. Blessed are those, my dear child, who love the Lord Jesus Christ: for unto them "the Spirit of truth" shall be revealed; and it "shall dwell with them, and be in them." John 14 : 17.

She then shut the door of the room; and she and the

little boy knelt down together, and prayed to God that he would, for his dear Son's sake, "create a clean heart in" the child, "and renew a right spirit within him." Psalm 51 : 10. When the young lady arose from her knees, she kissed little Henry, and told him, not without many tears, that she must soon go away from him.

When Henry heard this news, for some moments he could not speak; at length he cried out, "What shall I do, when you are gone! I shall have nobody to speak to but my *bearer*, for my mamma does not love me; and I shall spend all my time with the natives. I shall never more hear any body talk of God. Oh, I very much fear that I shall become wicked again."

"My poor child," said the lady, "do not doubt the power of God. When our Saviour was going to leave his disciples, he said, 'I will not leave you orphans;* I will come to you.' John 14 : 18. And do you think, my child, that after the blessed Lord God has made himself known unto you as a dear son, that he will leave you comfortless? Think how good he was to call you from the paths of destruction, and from the way of hell. You knew not so much as his holy name, and were living altogether among the heathen. It was by his providence that I came here; that I remained here so long; that I loved you, and endeavored to teach you; and that I had a Bible to give you. 'Faithful is he,' my beloved child, 'who called you. He will preserve your whole spirit and soul and body blameless unto the coming of the Lord Jesus.' 1 Thess. 5 : 23, 24. She then sung a verse of a hymn to him; which he often repeated, and would try to sing when she was far away from him.

Jesus sought me when a stranger,
Wandering from the fold of God;
He, to save my soul from danger,
Interpos'd his precious blood.†

* The word is *orphans* in the original.

† Sung to the tune of the Sicilian Mariner's Hymn.

Now it would take more time than I have to spare, to repeat the several conversations which this young lady had with little Henry before she went away. He cried sadly the day she went. He followed her down to the river-side; for she was going to Berhampore, where she was soon afterwards married to a very pious young man of the name of Baron.

Henry went on board the boat, to take leave of her. She kissed him many times before they parted; and gave Boosy, who was with him, four pieces of money, that he might continue to behave well to his little master. The last words almost that she said to Henry were these: "You must try, my dear child, with the grace of God, to make Boosy a Christian; that he may be no longer numbered among the heathen, but may be counted among the sons of God."

When the boat was ready to sail, little Henry took his last leave of the lady, and came on shore; where he stood under the shade of a braminee fig-tree,* watching the boat as it sailed down the broad stream of the Ganges, till it was hidden by the winding shore. Then Boosy, taking him up in his arms, brought him back to his mamma's house: and from that time he was as much neglected as he had been before this good young lady came; with this difference only —and that indeed was a blessing for which I doubt not he will thank God to all eternity—that he was now able to read the book of God; whereas, before, he knew not even God's holy name.

Sometimes his mamma would let him eat his luncheon with her; but, as she always employed herself at table—when not actually eating—in smoking her *hookah*,† and as

* A tree that takes root downward from its branches.

† A kind of pipe, the smoke of which is drawn through water, and the motion of the air through the water causes a bubbling noise.

most of her visitors did the same, the luncheon time was very stupid to the little boy; for instead of pleasant and useful discourse, there was in general nothing to be heard at these meals but the rattling of plates and knives and forks, the creaking of a large fan suspended from the ceiling, and the gurgling of water in the pipe; except his mamma—which not seldom happened—occasioned a little variety by scolding the servants, and calling them names in their own language.

So poor little Henry found no better companion than his *bearer;* and he never was more pleased than when he was sitting by him in the gallery, reading his Bible to himself.

And now the young lady's last words returned to his mind, namely, "You must try to make Boosy a Christian." But he did not know how to begin this work: it seemed to him, that the heart of poor Boosy could only be changed by the immediate interference of God; so fond was he of his wooden gods and foolish ceremonies, and so much was he afraid of offending his confessor. And in this respect Henry judged rightly; for no one can come to God without the help of God; yet he has pointed out the means by which we must endeavor to bring our fellow-creatures to him; and we must, in faith and humility, use these means, praying for the divine blessing to render them effectual.

The first step which Henry took towards this work, was to pray for Boosy. After some thought, he made a prayer, which was much to this purpose: "O Lord God, hear the humble prayer of a poor little sinful child. Give me power, O God, for thy dear Son's sake, who died for us upon the cross, to turn the heart of my poor *bearer* from his wooden gods, and to lead him to the cross of Jesus Christ." This prayer he never failed to repeat every night, and many times a day: and from time to time he used to talk to Boosy, and repeat to him many things which the young

lady had taught him. But although Boosy heard him with good-humor, yet he did not seem to pay much heed to what the child said, for he would argue to this purpose: "There are many brooks and rivers of water, but they all run into the sea at last; so there are a great many religions, but they all lead to heaven: there is the Mussulman's way to heaven, and the Hindoo's way, and the Christian's way: and one way is as good as another." He asserted, also, that if he were to commit the greatest sin, and were to go immediately afterwards and wash in the Ganges, he should be quite innocent. And a great many other foolish things he had to say to the same purpose, so that he sometimes quite out-talked the child. But Henry was so earnest in the cause he had undertaken, that although he might be silenced at one time, yet he would often, after having said his prayer, and consulted his Bible, begin the attack again. He would sometimes get close to him, and look in his face, and say, "Poor Boosy! Poor Boosy! you are going the wrong way, and will not let me set you right: there is but one way to heaven; our Saviour, the Lord Jesus Christ, is *the way* to heaven, and 'no man cometh unto God but by him.'" John 14:6. Then he would try to explain who the Lord Jesus Christ is: how he came down to the earth; that he took man's nature upon him; suffered and died upon the cross for the sins of men; was buried and rose again on the third day, and ascended into heaven; and is now sitting at the right hand of God, from whence he will come to judge the quick and the dead.

In this manner the little boy proceeded from day to day, but Boosy seemed to pay him little or no attention; nay, he would sometimes laugh at him, and ask him why he was so earnest about a thing of so little consequence! However, to do Boosy justice, he never was ill-humored or disrespectful to his little master.

Now it happened, about this time, that Henry's mamma

had occasion to go to Calcutta; and, as she went by water, she took Henry and his *bearer* in the boat with her. Henry had not been well, and she thought the change of air might do him good. It was at the end of the rains; at that season of the year when India is most green and beautiful, although not most healthy. When the boat came to anchor in the evening, Henry used to take a walk with his *bearer;* and sometimes they would ramble among the fields and villages for more than a mile from the river. Henry had all his life been confined to one spot; so, you may be sure, he was well pleased to see so many different countries, and asked many questions about the things which he saw. And often, during these rambles, he used to have an argument with Boosy concerning the great Creator of all things: and Henry would say to his *bearer,* that the great God, who made all things, could not be like the gods which he believed in, which, according to his accounts of them were more wicked and foolish than the worst men.

Once, in particular—it was in one of those lovely places near the Rajamahal hills—Henry and his *bearer* went to walk. Henry's mamma had during the day been very cross to him, and the poor little fellow did not feel well, although he did not complain; but he was glad when he got out of the boat. The sun was just setting, and a cool breeze blew over the water, with which the little boy being refreshed, climbed without difficulty to the top of a little hill where was a tomb. Here they sat down; and Henry could not but admire the beautiful prospect which was before them. On their left hand was the broad stream of the Ganges, winding round the curved shore, till it was lost behind the Rajamahal hills. The boat, gaily painted, anchored just below them, and with it many smaller boats, with thatched and sloping roofs. The boatmen and native servants, having finished their day's work, were preparing their food, in distinct parties, according to their several

castes, upon the banks of the river; some grinding their spices, some lighting their little fires, some washing their brass vessels, and others sitting in a circle upon the ground smoking their cocoa-nut pipes. Before them, on the right hand, was a beautiful country abounding with corn-fields, *topes* of trees, thatched cottages with their little bamboo porches, plantain, and palm-trees; beyond which the Rajamahal hills were seen, some bare to their summits, and others covered with brushwood, which even now afford a shelter to tigers, rhinoceroses, and wild hogs.

Henry sat silent a long time. At last he said, "Boosy, this is a good country: that is, it would be a very good country if the people were Christians. Then they would not be so idle as they now are; and they would agree together, and clear the brushwood and build churches to worship God in. It will be pleasant to see the people, when they are Christians, all going on a Sabbath morning to some pretty church, built among those hills, and to see them in an evening sitting at the door of their houses reading the *shaster**—I do not mean *your* shaster, but *our* shaster—God's book."

Boosy answered, that he knew there would be a time when all the world would be of one religion, and when there would be no *caste;* but he did not know when that would be, and he was sure he should not live to see it.

"There is a country now," said Henry, "where there are no *castes;* and where we all shall be like dear brothers. It is a better country than this: there are no evil beasts; there is no more hunger, no more thirst; there the waters are sure; there the sun does not scorch by day, nor the moon smite by night. It is a country to which I sometimes think and hope I shall go very soon; I wish, Boosy, you would be persuaded either to go with me, or to follow me."

* The Hindoo religious books.

"What!" said Boosy, "is *little master* going to *England?*" And then he said he hoped not; for he could never follow him.

Henry then explained to him, that he did not mean England, but heaven. "Sometimes I think," said he, "when I feel the pain which I did this morning, that I shall not live long; I think I shall die soon, Boosy. O, I wish, I wish I could persuade you to love the Lord Jesus Christ!" And then Henry, getting up, went to Boosy, and sat down upon his knee, and begged him to be a Christian. "Dear Boosy," said he, "good Boosy, do try to be a Christian." But poor little Henry's attempts were yet quite ineffectual.

In little more than a month's time from their leaving Dinapore, they reached Calcutta, and were received into the house of a worthy gentleman of the name of Smith.

When Henry's mamma was settled in Mr. Smith's house she found less inclination, if possible, than ever, to pay any attention to Henry. According to the custom of India, she must pay the first visit to all her acquaintance in Calcutta. Her dresses, too, having all been made at Dinapore, did not agree with the last European fashions which were come out: these were all to be altered, and new ones bought; and it was a good deal of trouble to direct the tailor to do this properly. Her hair was not dressed in the fashion: and her *ayah** was very stupid; it was many days before she could forget the old way and learn the new one. So poor Henry was quite forgotten in all this bustle; and although he was for several days very ill, and complained to his *bearer* that his side gave him great pain, yet his mamma never knew it.

Mr. and Mrs. Smith once or twice remarked, when they looked at Henry, that the child was very pale, and that his eyes were heavy: but his mamma answered, "O, it's

* A waiting-maid.

nothing; the child is well enough; children in India, you know, have that look."

It happened one afternoon, as Mr. and Mrs. Smith and Henry's mamma were in the drawing-room after *luncheon*, while the ladies were giving their opinion upon a magazine which contained an account of the last European fashion of carriages and dresses, etc.—for I am sorry to say that Mrs. Smith, although she had the best example in her husband, had still to learn not to love the world—Mr. Smith half angry with them, and yet not knowing whether he should presume to give them a check, was walking up and down the room with rather a hasty step; when his eye, as he passed the door, caught little Henry sitting on the mat at the head of the stairs, between his *bearer's* knees, with his Bible in his hand. His back being turned towards the drawing-room door, Mr. Smith had an opportunity of observing what he was about, without being seen: he accordingly stood still, and listened; and he heard the gentle voice of Henry, as he tried to interpret the sacred book to his *bearer* in the *bearer's* own language!

Mr. Smith at first could scarcely believe what he saw and heard; but, at last, being quite sure he was not dreaming, he turned hastily towards the ladies, exclaiming, "Twenty-five years have I been in India, and never have I seen any thing like this. Heaven be praised! truly it is written, 'Out of the mouths of babes and sucklings thou hast perfected praise.' Matt. 21: 16. For shame! for shame! Mrs. Smith, will you never lay aside your toys and gewgaws? Do give me that book, and I will let the cook have it to light his fire with. Here are two persons, who have been nearly fifty years in the world, sitting together talking of their finery and painted toys; while a little creature, who eight years ago had not breathed the breath of life, is endeavoring to impart divine knowledge to the heathen. 'But God hath chosen the foolish things of the world

to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.'" 1 Cor. 1: 27.

"My dear," cried Mrs. Smith, "surely you forget yourself! What can you mean? Toys and finery—my dear, my dear, you are very rude!"

"Rude!" said Henry's mamma, "rude indeed! Mr. Smith—and pray, sir, what do you mean by saying, 'fifty years?' Do you suppose that I am fifty years old? Extraordinary indeed!"

"I beg pardon," said Mr. Smith. "I did not mean to offend—but there is that little boy trying to explain the Bible to his *bearer*."

"But, surely," said Henry's mamma, "you do not think that I am fifty years of age?—you are mistaken by twenty years."

Mrs. Smith. O! my dear madam, you must excuse my husband. Whenever he is a little angry with me, he tells *me* that I am getting old. But I am so used to it that I never mind it.

Mr. Smith. Well, my dear; leave me, if you please, to speak for myself. I am not a man that disguises the truth. Whether I speak or not, time runs on, death and eternity approach. I do not see why it should be a matter of politeness to throw dust into each other's eyes. But enough of this, and too much. I want to know the meaning of what I but now saw; a little English child, seven years of age, endeavoring to explain the Bible to his bearer. I did not even know that the child could read.

"O," said Henry's mamma, "this matter is easily explained. I had a young lady at my house at Patna, some time since, who taught the child to read: for this I was obliged to her. But she was not satisfied with that alone! she made an enthusiast, a downright canting enthusiast of the boy. I never knew it till it was too late.

Mr. Smith. An enthusiast? What do you mean, madam?

"Indeed," said Henry's mamma, "the child has never been himself since. Captain D—— of the —— native infantry, when they were quartered at Dinapore, used to have such sport with him! He taught him, when he was but two years old, to call the dogs and the horses, and to swear at the servants in English. But I shall offend Mr. Smith again," she added; "I suspect him a little of being a religious enthusiast himself. Am I right, Mrs. Smith?" and she laughed at her own wit. But Mrs. Smith looked grave; and Mr. Smith lifted up his eyes to heaven, saying, "May God Almighty turn your heart!"

"O, Mr. Smith," said Henry's mamma, "you take the matter too seriously: I was only speaking in jest."

"I shall put that to the trial, madam," said Mr. Smith. "If you really feel no ill-will against religion, and people who call themselves religious, you will not refuse to let me consider Henry as my pupil while you remain in my house, which I hope will be as long as you can make it convenient. You have known me some years—I will not say how many, lest you should be angry again—and you will make allowances for my plain dealing."

"Well," said Henry's mamma, "we know you are an oddity; take your own way, and let me take mine." So she got up to dress for the evening airing on the course: and thus this strange conversation ended in good-humor; for she was not, upon the whole, an ill-tempered woman.

The same evening, his mamma being gone out, Mr. Smith called Henry into his own room; and learned from him all that he could tell of his own history, and of the young lady who taught him to read his Bible, and had advised him to try to make Boosy a Christian. I will relate to you the last part of this discourse which passed between Mr. Smith and Henry.

Mr. Smith. Do you think that Boosy's heart is at all turned towards God?

Henry. No, I do not think that it is; although for the last half year I have been constantly talking to him about God; but he still will have it that his own idols are true gods.

Mr. Smith. It is almost dangerous, my dear little boy, for a child like you to dispute with a heathen: for although you are in the right, and he in the wrong, yet Satan, who is the father of lies, may put words into his mouth which may puzzle you; so that your faith may be shaken, while his remains unchanged.

Henry. Oh, sir, must I give up the hope of Boosy's being made a Christian? Poor Boosy! he has taken care of me ever since I was born.

Mr. Smith. But suppose, my dear boy, that I could put you in a better way of converting Boosy; a safe way to yourself, and a better for him? Can Boosy read?

Henry. Only a very little, I believe.

Mr. Smith. Then you must learn to read for him.

Henry. How, sir?

Mr. Smith. If I could get for you some of the most important chapters in the Bible, such as the first chapters of Genesis, which speak of the creation of the world and the fall of man, with the first promise of the Saviour, and some parts of the Gospel, translated into Boosy's language, would you try to learn to read them to him? I will teach you the letters, or characters, as they are called, in which they will be written.

Henry. O, I will learn them with joy.

Mr. Smith. Well, my boy, come every morning into my study, and I will teach you the Persian characters; for those are what will be used in the copy of the chapters I shall put into your hands. Some time or other, the whole Bible will be translated in this manner.

Henry. Will the words be Persian, sir? I know Boosy does not understand Persian.

Mr. Smith. No, my dear; the words will be the same as those you speak every day with the natives. When you have as much of the Bible as I can get prepared for you in this manner, you must read it to your bearer every day, praying continually that God will bless his holy word to him. And never fear, my dear, but that the word of God will do its work; "for as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isaiah 55: 10, 11. "But do not, my dear boy," added Mr. Smith, "argue and dispute with your *bearer* about religion; you are not able. Only read the Bible to him, and pray for him continually, leaving the rest with God."

But not to make my story too long; while Henry's mamma remained at Calcutta, which was more than a year, Henry received a lesson every day from Mr. Smith in his study; and Mr. Smith taught him the Persian characters, and provided him with as many chapters in the Bible in Hindostanee as he could get properly prepared in so short a time: these he had bound in red morocco, and presented them to Henry, not without asking the blessing of God upon them.

How delighted was Henry when he received the book, and found that he could read it easily! He was in his place on the mat between Boosy's knees in a minute, and you might have heard him reading from one end of the house to the other, for he could not contain himself for joy. Nor was he contented with reading himself, he must make Boosy learn to read it too. And this was brought

about much sooner than you would have supposed it possible; for as Henry learned the Persian letters from day to day of Mr. Smith, he had been accustomed afterwards to write them on a slate, and make Boosy copy them as they sat together; and so by degrees he taught them all to his *bearer* before he was in possession of the Hindostanee copy of the chapters.

"Now, my boy," said Mr. Smith, "you are in the safe way of giving instruction in an ancient path cast up by God. Jer. 18: 15. Do not trust to the words of your own wisdom, but to the word of God. Hold fast to the Scripture, dear boy, and you will be safe. And be not impatient, if the seed you sow should not spring up immediately: something tells me I shall see Boosy a Christian before I die: or if I do not see that day, he that outlives me will."

Now the time arrived, when Henry's mamma was to leave Calcutta. Indeed, she had stayed much longer there than she had at first proposed; but there were so many amusements going forward; so much gay company; so many fashionable dresses to purchase; that she could not find in her heart to leave them, although she was heartily tired of Mr. Smith's company. She respected him, indeed, as an old friend and worthy man; but he had such particular ways, she said, that sometimes she had difficulty to put up with them.

She proposed, as she went up the country, to stop at Berhampore, to see Mrs. Baron. When Henry heard of this, he was greatly pleased; yet when he came to take leave of Mr. Smith, he cried very much.

As they went up the river, Henry took every opportunity of reading his chapters to his bearer, when his mamma could not hear him: and he had many opportunities early in the morning, and in the afternoon when his mamma was asleep, as she always slept for an hour after luncheon. And he proceeded very well indeed, Boosy daily improving,

at least in the knowledge of the Bible, till, the weather suddenly becoming excessively hot, Henry was seized with a return of violent pain in his side, and other very bad symptoms. He became paler and thinner, and could not eat. His mamma, having no company to divert her, soon took notice of the change in the child, and began to be frightened; and so was his *bearer*. So they made all the haste they could to Berhampore, that they might procure advice from the doctors there, and get into a cool house; for the boat was excessively hot: but notwithstanding all the haste which they made, there was a great change in the poor little boy before they reached Berhampore.

When they were come within a day's journey of the place, they sent a servant forward to Mrs. Baron's; so that, when the boat anchored next day near the cantonments, Mrs. Baron herself was waiting on the shore with *palanquins* ready to carry them to her house. As soon as the board was fixed from the boat to the bank of the river, she jumped out of her *palanquin*, and was in the boat in a minute, with little Henry in her arms. "O, my dear boy!" she said, "my dear, dear boy!" She could say no more, so great was her joy; but when she looked at him and saw how very ill he appeared, her joy was presently damped; and she said, in her haste, to his mamma, "Dear madam, what is the matter with Henry? he looks very ill."

"Yes," said his mamma, "I am sorry to say that he is very ill: we must lose no time in getting advice for him."

"Do not cry, dear Mrs. Baron," said little Henry, seeing the tears running down her cheeks; "we must all die, you know we must, and death is very sweet to those who love the Lord Jesus Christ."

"O, my child," said his mamma, "why do you talk of dying? You will live to be a judge yet, and we shall see you with seven silver sticks before your *palanquin*."

"I do not wish it, mamma," said Henry.

The more Mrs. Baron looked at Henry, the more she was affected. For some moments she could not speak, or command her feelings at all: but after having drank a little water she became more composed, and proposed that they should all immediately remove to her house. And when she found herself shut up in her *palanquin*, she prayed earnestly to God, that whether the sweet child lived or died, he might not be taken from her in this sickness; but that she might, with the help of God, administer holy nourishment to his immortal soul, and comfort to his little weak body.

When they were arrived at Mrs. Baron's house, she caused Henry to be laid on a sofa by day in the sitting-room, and at night in a room close by her own. The chief surgeon of the station was immediately sent for, and every thing was done for little Henry that the tenderest love could suggest.

Berhampore happened at that time to be very full; and Henry's mamma, finding many of her old acquaintance there, was presently so deeply engaged in paying and receiving visits, that she seemed again almost entirely to forget Henry, and all her concern about him; comforting herself, when she was going to a great dinner or ball, that Mrs. Baron would be with him, and he would be well taken care of. But it is a poor excuse to make for our neglect of duty, and one that I fear will not stand at the day of judgment, to say that there are others that will do it as well for us.

Notwithstanding all the surgeon could do, and all the care of Mrs. Baron, Henry's illness increased upon him; and every one had reason to think that the dear little fellow's time on earth would soon come to an end. Mr. and Mrs. Baron were by turns his almost constant nurses: when one left him, the other generally took the place by his couch. It was very interesting to see a fine lively young man, like Mr. Baron, attending a little sick child; some-

times administering to him his food or medicine, and sometimes reading the Bible to him—but Mr. Baron feared God.

When Henry first came to Berhampore, he was able to take the air in an evening in a *palanquin*, and could walk about the house; and two or three times he read a chapter in the Hindostanee Bible to Boosy: but he was soon too weak to read, and his airings became shorter and shorter. He was at last obliged to give them quite up, and to take entirely to his couch and bed, where he remained until his death.

When Boosy saw that his little master's end was drawing on, he was very sorrowful, and could hardly be persuaded to leave him night or day, even to get his food. He did every thing he could think of to please him, and more, as he afterwards said, to please his dying master, than his God: he began to read his chapters with some diligence; and little Henry would lie on his couch, listening to Boosy as he read (imperfectly indeed) the word of God in Hindostanee. Often he would stop him to explain to him what he was reading; and very beautiful sometimes were the remarks which he made, and better suited to the understanding of his *bearer* than those of an older or more learned person would have been.

The last time that his *bearer* read to him, Mrs. Baron sitting by him, he suddenly stopped him, saying, "Ah, Boosy, if I had never read the Bible, and did not believe in it, what an unhappy creature should I now be! for in a very short time I shall 'go down to the grave to come up no more,' Job 7 : 9; that is, until my body is raised at the last day. When I was out last, I saw a very pretty burying-ground with many trees about it. I knew that I should soon lie there; I mean that my body would: but I was not afraid, because I love my Lord Jesus Christ, and I know that he will go down with me unto the grave; I shall sleep with him, and 'I shall be satisfied when I awake with his likeness.'" Psalm 17 : 15. He then turned to Mrs. Baron,

and said, "'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God.' Job 19: 25, 26. O, kind Mrs. Baron! who, when I was a poor sinful child, brought me to the knowledge of my dear Redeemer; anointing me with sweet ointment—even his precious blood—for my burial, which was soon to follow."

"Dear child!" said Mrs. Baron, hardly able to preserve her composure, "dear child! give the glory to God."

"Yes, I will glorify him for ever and ever," cried the poor little boy; and raised himself up in his couch, joining his small and taper fingers together: "yes, I will praise him, I will love him. I was a grievous sinner; every imagination of the thought of my heart was evil continually! I hated all good things; I hated even my Maker: but he sought me out; he washed me from my sins in his own blood; he gave me a new heart; he has clothed me with the garments of salvation, and hath put on me the robe of righteousness; he 'hath abolished death, and brought life and immortality to light.'" 2 Tim. 1: 10. Then turning to his *bearer*, he said, "O my poor *bearer!* what will become of you, 'if you neglect so great salvation?'" Hebrews 2: 3. "O Lord Jesus Christ," he added, "turn the heart of my poor *bearer!*" This short prayer, which little Henry made in Hindostanee, his *bearer* repeated, scarcely knowing what he was doing. And this, as he afterwards told Mr. Smith, was the first prayer he had ever made to the true God—the first time he had ever called upon his holy name.

Having done speaking, little Henry laid his head down on his pillow, and closed his eyes. His spirit was full of joy indeed, but his flesh was weak; and he lay some hours in a kind of slumber. When he awoke, he called Mrs. Baron, and begged her to sing the verse of the hymn he loved so much, "Jesus sought me," etc., which she had

taught him at Dinapore. He smiled while she was singing, but did not speak.

That same evening, Boosy being left alone with his little master, and seeing that he was wakeful and inclined to talk, said, "I have been thinking all day that I am a sinner, and always have been one; and I begin to believe that my sins are such as Gunga cannot wash away. I wish I could believe in the Lord Jesus Christ!"

When Henry heard this, he strove to raise himself up, but was unable, on account of his extreme weakness; yet his eyes sparkled with joy; he endeavored to speak, but could not; and at last he burst into tears. He soon, however, became more composed, and pointing to his *bearer* to sit down on the floor by his couch, he said, "Boosy, what you have now said makes me very happy; I am very, very happy to hear you call yourself a sinner, and such an one as Gunga cannot make clean. It is Jesus Christ who has made this known to you; he has called you to come unto him. Faithful is he that calleth you. I shall yet see you, my poor *bearer*, 'in the general assembly and church of the first-born.' Hebrews 12: 23. You were kind to me, when my own father and mother were dead. The first thing I can remember, is being carried by you to the *Mango tope*, near my mamma's house at Patna. Nobody loved me then but you; and could I go to heaven, and leave you behind me in the way to hell? I could not bear to think of it! Thank God! I knew he would hear my prayer; but I thought that perhaps you would not really become a Christian till I was gone. When I am dead, Boosy," added the little boy, "do you go to Mr. Smith at Calcutta. I cannot write to him, or else I would; but you shall take him one lock of my hair—I will get Mrs. Baron to cut it off and put it in a paper—and tell him that I sent it. You must say that Henry L———, that died at Berhampore, sent it with this request, that good Mr. Smith would take care of his

poor *bearer*, when he has lost *caste* for becoming a Christian." Boosy would have told Henry that he was not quite determined to be a Christian, and that he could not think of losing *caste;* but Henry, guessing what he was going to say, put his hand upon his mouth. "Stop! stop!" he said; "do not say words which will make God angry, and which you will be sorry for by and by: for I know you will die a Christian. God has begun a good work in you, and I am certain that he will finish it."

While Henry was talking to his *bearer* Mrs. Baron had come into the room: but, not wishing to interrupt him, she had stood behind his couch; but now she came forward. As soon as he saw her, he begged her to take off his cap, and cut off some of his hair, as several of his friends wished for some. She thought that she would endeavor to comply with his request. But when she took off his cap, and his beautiful hair fell about his pale, sweet face; when she considered how soon the time would be when the eye that hath seen him shall see him no more; she could not restrain her feelings; but throwing down the scissors, and putting her arm round him, "O my child! my dear, dear child!" she said, "I cannot bear it! I cannot part with you yet!"

The poor little boy was affected: but he gently reproved her, saying, "'If you love me, you will rejoice, because I go to my Father.'" John 14: 28.

There was a considerable change in the child during the night: and all the next day till evening he lay in a kind of slumber; and when he was roused to take his medicine or nourishment, he seemed not to know where he was, or who was with him. In the evening he suddenly revived, and asked for his mamma. He had seldom asked for her before. She was in the house, for she was not so hard-hearted—thoughtless as she was—as to go into gay company at this time, when the child's death might be hourly expected. She trembled much when she heard that he asked for her.

She was conscious, perhaps, that she had not fulfilled her duty to him. He received her affectionately, when she went up to his bedside, and begged that every body would go out of the room, saying that he had something very particular to speak about. He talked to her for some time, but nobody knows the particulars of their conversation; though it is believed that the care of her immortal soul was the subject of the last discourse which this dear little boy held with her. She came out of his room with her eyes swelled with crying, and his little well-worn Bible in her hand—which he had probably given her, as it always lay on the bed by him—and shutting herself in her room, she remained without seeing any one, till the news was brought that all was over. From that time she never gave her mind so entirely to the world as she had formerly done; but became a more serious character, and daily read little Henry's Bible.

But now to return to little Henry. As there are but few persons who love to meditate upon the scenes of death, and too many are only able to view the gloomy side of them, instead of following, by the eye of faith, the glorious progress of the departing saint, I will hasten to the end of my story. The next day, at twelve o'clock, being Sunday, he was delivered from this evil world, and received into glory. His passage was calm, although not without some mortal pangs. "May we die the death of the righteous, and may our last end be like his." Num. 23: 10.

Mr. and Mrs. Baron and his *bearer* attended him to the last moment, and Mr. Baron followed him to the grave.

Some time after his death his mamma caused a monument to be built over his grave, on which was inscribed his name, Henry L******, and his age, which at the time of his death was eight years and seven months. Underneath was a part of his favorite verse, from 1st Thessalonians, 5, altering only one word: "Faithful is he that called *me*." And afterwards was added, by desire of Mr. Smith,

this verse, from James 5 : 20 : "He which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

When I first visited Berhampore, I went to see little Henry's monument. It was then white and fair, and the inscription very plain ; but I am told that the damp of the climate has so defaced the inscription, and blackened the whole monument, that it cannot be distinguished from the tombs which surround it. But this is of little consequence, as all who remember Henry L—— have long ago left Berhampore ; and we are assured, that this dear child has himself received "an inheritance that fadeth not away." 1 Pet. 1 : 4. "The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." 1 John, 2 : 17.

Every person who reads this story will, I think, be anxious to know what became of Boosy. Immediately after the funeral of his little *master*, having received his wages, with a handsome present, he carried the lock of hair, which Mrs. Baron sealed up carefully, with a letter from her to Mr. Smith. He was received into Mr. Smith's family, and removed with him to a distant part of India ; where shortly after, he renounced *caste*, and declared himself a Christian. After due examination, he was baptized, and continued till his death, which happened not long after, a sincere Christian. It was on the occasion of the baptism of Boosy, to whom the Christian name of *John* was given, that the last verse was added to the monument of little Henry.

From Mrs. Baron and Mr. Smith, I gathered most of the anecdotes relative to the history of Henry L——.

Little children in India, remember Henry L——, and "go, and do likewise." Luke 10 : 37. For "they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars for ever and ever." Dan. 12 : 3.

LITTLE CHILDREN IN AMERICA,

Think on Henry L——, and *go and do likewise*. He was born among ignorant heathen, those who worshipped the rivers, the stones, and the images they had made. You live in a Christian land, where the true God, he who dwells in the heavens, and who knows every thing you say and do, is adored. Little Henry was an orphan; he had a kind friend to watch over and protect him; a compassionate stranger informed him about religion and the way to heaven, and gave him a Bible, the book of God. You have parents and instructors to tell you of right and wrong, how to love God and keep his commandments, and you are early taught to read his word. Did, then, this little child hearken to what was told him, and read God's holy book? Did he strive also to cause his poor bearer to leave his false gods, and turn from them to love and serve the one only true God? When, therefore, your parents and friends would restrain you from what is wrong, and prompt you to the exercise of what is right; when they would urge upon you the necessity of religion, and of reading that book which contains the words of eternal life; or whensoever you yourselves have an opportunity of reproving others around you, who are living without God in the world, and who regard not his holy commandments, think how Henry L—— would have done, and *go and do likewise*.

My young friends, Henry was only one of the many destitute children in that heathen land. Thousands are there now, who have no kind lady to instruct them, and who I fear will never be thus favored, and hear of Christ and God. You perceive what pleasure it gave him to be told of these things, and how glad he was to receive a Bible. Think what he would have done, and how dreadful must have been his situation, when sick and dying, had he not met with the compassionate lady.

Now you have heard of *Missionaries*. These are pious and benevolent persons, who leave their beloved friends and their native shores to go to those distant countries, and carry Bibles to such poor children as little Henry, and tell them about religion. Should you not like to send a Bible to those destitute children? or to do something to let them know that there is a God? Suppose you were in little Henry's country, and some kind persons should send one to instruct you and bring you good books; would you not feel very grateful to them?

You are small now, and much is not to be expected of you. But remember, should every one do but little, yet, in the whole, much would be done. There are those who are willing to leave their country to make known to the heathen the existence of God, and the way of salvation by his Son Jesus Christ, and convey to them his holy word; and they wait only for means to enable them to go. Let then every one, who, in reading this little Tract, felt pity towards Henry in his forsaken state, and rejoiced when he found a friend to instruct and comfort him, do something towards sending them.

Remember also, dear children, that although you are now young and dependent upon others, you are daily growing older. Your parents and friends will soon be gone, and you will stand in their places; property will be at your own disposal, and you will have the direction of whatever concerns the church and your country. In after life, therefore, whenever any measure is proposed for the benefit of the heathen, whenever your assistance is asked to promote in any way this important cause, think how little Henry L—— of Dinapore would have done, and *go and do likewise*. Verily, I say unto you, you shall not lose your reward.

☞ An incidental confirmation of this narrative, from Mr. Money, an English gentleman, late a resident in India, may be found on the cover.

TRUE PROPHECIES.

SEE PAGE 11.

EVERY person is eager to know what shall happen to himself and to his connections in future, and what events shall occur in the world; and there are many events of a most interesting and important nature, which any wise man may foretell. I shall therefore endeavor to look into futurity, for the purpose of stating what shall befall some of the readers of this Tract.

I see a person whom God in his providence has blest with a good constitution, good health, and a comfortable subsistence in life. Such a person's circumstances are almost enviable; for he is exempted from the cares of riches

and the troubles of poverty. But I see that this person is thankless for the good which he enjoys; he seldom bows his knees before God, morning or evening; he never thinks it worth his while to reverence God's Sabbath, or to obey his commands, by attending on public religious worship. Providence has blest him with a kind of independence in the world, and he foolishly and wickedly lives as if he were independent of God himself.

I have, therefore, to prophesy to thee, O man, that safe, quiet, easy, and independent as thy circumstances seem to be, if thou livest and actest as thou hast done, thou mayest expect a sad reverse, when it shall please God to deal righteously with thee. What saith the Scriptures? "Man knoweth not his time; as the fishes are taken in an evil net, and as the birds are caught in the snare, so are the sons of men snared in an evil time, when it falleth suddenly upon them." Eccles. 9: 12. *Thy* evil time may soon come. Thou art ensnaring thyself by thine ingratitude and disobedience to God, who hath given thee so many blessings; and if thou goest on to provoke him, he may even "curse thy blessings;" thy change may be sudden, and thy destruction terrible! "Give glory, therefore, to the Lord thy God," by fearing and serving him, "before he cause darkness, and before thy feet stumble upon the dark mountains; and while thou lookest for light, he turn it into the shadow of death." Jer. 13: 16.

Who is this that I see coming out of the ale-house, with his face red, not as it ought to be, with shame, but with drunkenness? His confused head is utterly unfit for any business; his tottering steps are directed towards another ale-house; and hour after hour will pass, before he enters

his own habitation, that he may there sleep away his intemperance! Poor man! his pockets are empty; he will be unable to work to-morrow, and his habit of drinking will make him more and more averse to honest labor!

Without any hazard of mistake, I have a prophecy concerning this man: That if he continue in this shameful and awful course, he will soon bring his family to poverty, and himself to the grave! Ah! has the sight of his wife and children in tears for his misconduct, no effect on him? Have their sad forebodings, and their fears of speedy ruin, often, very often expressed, made no impression on his mind? Does the prospect of a jail and of an opening grave for himself, and of the workhouse for his wife and children, bring upon him no misgivings that his case is desperate; no repentance, no reformation of conduct? Let him hear, therefore, what the Scriptures say: "The drunkard and the glutton shall come to poverty." "At the last," drunkenness "biteth like a serpent, and stingeth like an adder!" Prov. 23: 21–32. "Be not deceived; drunkards shall not inherit the kingdom of God." 1 Cor. 6: 9, 10. This is a description of thy case; and this must be thy portion, O drunkard, unless thou repent.

This is the Sabbath. The laws of God and the laws of the land ordain that it be kept holy; and various places are opened for the worship of God, and the instruction and gratification of all who love his service and obey his commands. But, with great pain, I see a number of children playing in the streets and in the fields, and hear them shouting and revelling, in a manner disgraceful to themselves and their parents, and dishonorable to Jesus Christ, who is "Lord of the Sabbath."

I have a prophecy that concerns both them and their parents. If these children be not restrained from such evil courses; if their parents do not set them a pious example; if they be not sent, or do not accompany their parents, to public worship; and if they attend no Sabbath-school that may be in the neighborhood, I see nothing but guilt and misery before them in the present life: and oh, what must be their portion in the life to come! *That child*, it is likely, will be a drunken, idle fellow, and will bring his father and his mother to shame. *That other* may be a thief; and his parents may live to see him come to the gallows! He may be the grief of his father, and bitterness to the mother who bare him. Prov. 17: 25. Another of them may provoke the special anger of God, for the daring abuse of his own day, and the neglect of his own worship. For, "God is angry with the wicked every day," Psalm 7: 11; but if, on his own day, his special and merciful commands are slighted and despised, it may be expected that he will "break such rebels with a rod of iron, and dash them in pieces like a potter's vessel." Psalm 2: 9. Be wise and obedient, therefore, ye children, and repent, lest God suddenly take you away with a stroke; lest ye live not out half your days; lest ye be destroyed for the iniquity of your childhood and youth! And ye parents, instruct your children, and set before them a good example, and they shall give you rest. Prov. 29: 17. Otherwise, "your eyes shall see their destruction, when they drink of the wrath of the Almighty."

That man and that woman are greatly alarmed at the idea of spirits and apparitions; they dread to be alone, or to go through the churchyard, in the dark; the whispering

of the evening breeze, and the rustling of the shaking leaf, startle them with terror.

Ah, I can prophesy to these, respecting what they should fear; though, with regard to spirits and apparitions, they have nothing to fear. They have reason to be afraid; for God is not in all their thoughts, nor acknowledged in all their ways; they never think of being disembodied spirits themselves, and how they will be able to stand before him who is the "God of the spirits of all flesh;" they are afraid of hearing or seeing any thing from the world of spirits, because they know it would bring nothing but terror to them. A spirit from the place of torment might tell them, "Soon thou must become like one of us!" And a spirit from heaven might say, "Between us and you there will be a great gulf fixed." I therefore counsel thee to dismiss all groundless fears and apprehensions, and to reverence and fear Him "who is able to destroy both body and soul in hell." Matt. 10: 28. Endeavor to obtain just thoughts of his majesty, power, and glory. Betake thyself to his favor and mercy, through Jesus Christ; commit thy body and soul into his gracious hands; consider thyself always in his presence "who compasseth thy path and thy lying down, and is acquainted with all thy ways." Psalm 139: 3. Love, serve, and glorify him; and he will give his angels charge to keep thee in all thy ways; and when thy body shall return to the dust, they will bear thy spirit to the innumerable company of angels, and to the spirits of the just made perfect, in the heavenly world, where thou wilt be happy with them for ever.

I see in that man's house a Bible covered with dust; and which, I fear, has not been used for a great length of time.

I have a prophecy concerning thee, O man, from that book which thou treatest with so much contempt. "Whoso despiseth *the word*, shall be destroyed." Prov. 13: 13. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28: 9. God has written *to thee* the wondrous things of his law, and the gracious declarations and promises of his Gospel. He has spoken to thee by patriarchs, prophets, and apostles; and directly from heaven by his Son. He has counselled thee, reproved thee, warned thee, and invited thee; but all in vain. By thy conduct thou "puttest all these things from thee, and judgest thyself unworthy of eternal life." There remaineth, therefore, for thee, while thou continuest thus to think and act, nothing but eternal death! For God's word shall not return unto him void; it shall not be frustrated by thy contempt and disobedience; thou shalt be judged by it at the last day; and every threatening contained in it will be executed upon thy guilty and miserable soul for ever! Oh, then, search the Scriptures; for they contain the words of eternal life; they testify of Jesus, the Saviour of sinners; they point out the way of mercy through him, and they are able to make thee wise unto salvation.

But who is that person with such a demure countenance, and, in appearance, of a very different character from any I have yet described? He says his prayers every morning and evening, and goes to the house of God every Sabbath. This *is well;* and he takes care to let every body know it: this *were well* too, if he intended to excite others to do good by his example; but he does it that he may obtain the praises of men, and that he may gratify his spiritual pride,

by setting himself so much above the level of his neighbors. He thanks God that he is not as other men are: his meaning is, that he is not *naturally* so bad as other men; and also, that he has made himself a great deal better than they are. He has no confessions to make to God of the depravity of his nature, the deceitfulness of his heart, or any wickedness of his life. He does not feel it necessary to do this; and is even above doing it: this would make him appear to be no better than some of his neighbors, who, in his estimation, are notorious sinners. It suits his views and dispositions better, to tell God how good he is, and what good he does; and thus to make it an act of justice in God to notice and reward such a righteous and meritorious person as he thinks himself to be.

For this person I have a sure prophecy! "Thine heart is not right in the sight of God!" Thy sentiments, the pride of thy heart, and the self-righteousness of thy soul, oppose themselves to the free "grace of God," by which alone thou canst be saved, and to the very purpose for which Christ came into the world; for he came "to seek and to save those that are lost." "Except thy righteousness exceed that of the Scribes and Pharisees, thou canst, in no wise, enter into the kingdom of heaven." Matt. 5: 20. I tell thee, from the mouth of our Saviour himself, that the poor sinner, whose sense of depravity and guilt was so great "that he would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner"—even this man returned from prayer, to his house, justified, rather than the self-righteous Pharisee: such as thou seemest to be. "For every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted." Luke 18: 9–14. Except, therefore, thou come

to God as a poor, guilty, miserable, but repenting sinner, to be saved by his grace and mercy alone, through Jesus Christ, and to be sanctified by the Holy Spirit, thou wilt finally fall into dreadful and eternal condemnation. Consider this; and may God give thee understanding in all things!

I see a man, who, although he possesses a rational, intelligent, accountable, and immortal spirit, and is endowed with powers and capacities for exercising himself in love and obedience to God in the present state, and for perfect holiness and happiness in the world to come; yet he is insensible of the infinite value of his soul; of the condition into which it has been brought by depravity and guilt; of the tender mercy of God in the gift of Jesus Christ, for the redemption and salvation of sinners; and of the necessity of conversion to God, by the influence of the Holy Spirit. I see him active and intelligent in all concerns of a worldly nature; but ignorant, indolent, and even dead, with regard to the knowledge of God revealed in his word; to the life of God, to be enjoyed in the soul; and to that cheerful and constant obedience which should be exhibited in his conduct. In this man it is, spiritually, "as if the pulse of life stood still;" but 'tis an "awful pause—prophetic of an end!"

How long it may please God to permit such a person to live on the bounty of his providence, while he is both insensible and ungrateful; to have the word of God in his hands, and the means and ordinances of grace to enjoy, while he derives no true knowledge from the former, and utterly neglects the latter; or how long this fatal stillness of soul may continue, unattended by evident tokens of divine displeasure—I cannot say. But I can truly prophesy,

that, sooner or later, the time *will come*, when, unless this person is mercifully alarmed, and effectually quickened, by the Word and Spirit of God, he will experience a most awful change; and, instead of apparent ease, comfort, and enjoyment, will feel exquisite pain, sorrow, and anguish. The immortality of his soul; his accountableness to God, as his Maker and Judge; the depravity and guilt of his nature; the mercy of God, in the redemption of sinners by Jesus Christ; the gracious invitations and the awful threatenings of the word of God, and the necessity of conversion to God by the influence of the Holy Spirit—all these, and many more essential and eternal truths, will be impressed on his mind, with a conviction which it will not be possible to evade, and with terror which he will not be able to endure. The providence of God may also begin to frown upon him: God may look at him, and trouble him; so that he may be forced to say, Let me flee from the face of the Lord, for he is fighting against me. Exod. 14: 25. Let such a man, therefore, remember his ways and his doings, wherein he hath sinned, and loathe himself in his own sight, for all the evils which he hath committed. Ezek. 20: 43. And when, by self-examination, by reading the word of God, and by humble and earnest prayer, he is enlightened to see his danger, and influenced to seek for an interest in the salvation of Christ, let him present himself as "a living sacrifice, holy and acceptable to God." Let him be no longer "conformed to this world, but be transformed by the renewing of his mind; that he may prove what is that good, and acceptable, and perfect will of God." Rom. 12: 1, 2.

Look at that man: with what self-complacency and confidence he is giving his opinion to the company who are

listening to him, on a sermon which they have just heard respecting *conversion* and *the new birth*. How full he is of levity and profane ridicule; and how earnestly he is endeavoring to excite these unsuitable and unholy dispositions in those who are hearing him! I pity and am shocked at this person in my very heart. He is throwing about firebrands, arrows, and death, quite in sport. He is deceived himself, in a concern on which his eternal happiness depends; and he is endeavoring to seal this awful deception on others.

I have, therefore, a most awful prophecy concerning such a deluded and wicked man. "Verily, verily," saith Jesus Christ himself, "except a man *be born again*, he cannot see the kingdom of God." John 3: 3. "If a man," saith St. Paul, "be in Christ, he is a *new creature*." 1 Cor. 5: 17. If thou be a man that believest the word of God, here is surely enough to satisfy thee, that thou must be either converted or condemned; that thou must be born again, or be excluded from the kingdom of heaven; and these sacred declarations ought to excite thee to the most earnest and serious examination of thy state in the sight of God.

But I can truly tell thee, that the reason why thou wilt not believe, with thy heart, these declarations of Scripture, is, that thy depraved and sinful dispositions are utterly averse to the holiness of the state which conversion and regeneration plainly describe; and thou art thinking of God as if he were such a one as thyself; as if he had no greater hatred to sin, or love to holiness, than thou hast; and as if he would punish the guilty no further than they themselves would pronounce reasonable. I prophesy to thee, that thou art calling thy Maker to the bar of thine own judgment;

that thou art presuming thyself to be wiser and more righteous than he is; that thou art disbelieving the truth of God's word, which plainly shows thee thy depravity and guilt; that thou art despising and rejecting the only means of thy recovery to the favor and image of God, and for the salvation of thy soul.

I assuredly tell thee, that in *misunderstanding and misrepresenting* the doctrines which Jesus Christ taught, when he said, "Except ye be converted, and be born again, ye cannot see or enter into the kingdom of God," thou art awfully deceiving thyself; that, in *disbelieving* these momentous truths, thou art rejecting his divine authority, sinning greatly against God, and ruining thy own soul. I therefore earnestly advise thee to lay these things to heart; to read God's holy word, with ardent prayer for the teaching of his blessed Spirit; to humble thyself before him; and to desist from the levity and ridicule which thou art so fond of exercising on subjects connected with Divine truth, and with the salvation of thy soul; lest thou be numbered with those miserable victims to whom it will be said, "Behold, ye despisers, and wonder, and perish!" Acts 13: 41.

At the door of that mansion I perceive the carriages are waiting, which have brought physicians to consult on the diseased and dangerous case of its rich but dying inhabitant! I have formerly seen the door, and even the street, crowded with the equipage of visitors, who have assembled in this house to partake of the splendid entertainment; to surround the fascinating card-table; and to enjoy the festive dance. But, ah, what a reverse! The noise of the tabret and harp hath ceased, and where luxury and festivity lately revelled, all is now silent, gloomy, and sorrowful. This

man had long tried what health and riches would procure, without religion: now he is to experience whether sickness and pain can be borne without it. He has lived without God, and without hope; now he is about to learn what it is to die without Divine support and consolation. I see him on his bed, restless, turning from side to side; earnestly soliciting the utmost efforts of medical skill; anxiously watching the countenances of his attendants; and, in the trembling balance of hope and fear, weighing every expression that falls from their lips! Ah! he has had his good things; but he has neither received them gratefully, nor used them wisely. He has walked in the ways of his heart, and in the sight of his eyes; and for all these things God is bringing him into judgment. He now would think it comparative happiness to be dispossessed of his wealth, if he could but obtain a continuance in life; but as *riches* have been misapplied and abused, and *life* has been forfeited by depravity and guilt, *both*, as to himself, will terminate together.

I prophesy of this state, that it is the most deplorable and awful into which a human being can possibly fall; that it is attended with feelings of agony which the heart of man cannot support; and that it is connected with forebodings of everlasting destruction, which implant in the conscience the never-dying worm, and enkindle in the soul the inextinguishable flame. "The Lord of this servant has come in a day when he looked not for him, and at an hour when he was not aware!" Luke 12: 46. There has been no use of the means of grace; no prayer; no watchfulness; no holy obedience! The world has been his treasure, and has had his heart. He has put religion away from him, and has thus counted himself unworthy of eternal life. And

now nothing remains but a "certain fearful looking for of judgment and fiery indignation." Heb. 12: 27. Ah, that deep groan was the last effort of expiring agony! He has given up the ghost, and where is he! "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united."

Another scene opens, a far different scene, in which the bitterness of domestic sorrow is corrected by the consolations of the Gospel. Around that bed stand the sorrowing wife and the weeping children of a poor, industrious, and pious cottager; who, while life is just expiring, has a smile of sweet serenity on his countenance, the language of humble confidence on his lips, and the sure hope and anticipation of heaven in his heart. The providence of God towards him hardly ever exceeded, although it never fell short of that promise, "Bread shall be given thee, and thy water shall be sure," Isaiah 33: 16; but the grace of God made him rich in faith, and an heir of eternal glory. The world has scarcely looked upon him, or known him; but the eyes of the Lord, which are ever on the righteous, have been constantly fixed on him, and his ears have been opened to this poor man's prayer. Many have been the privations and afflictions which he has endured; and he has *appeared* to struggle with them, without any human interference to assist and support him; but He who hath said, "Blessed is the man that endureth temptation," hath laid underneath him everlasting arms; these have secretly, but effectually, strengthened and comforted him; and he is now brought to the very close of every mortal suffering. O what a contrast must there be between the *apparent* condition of this poor man, and his real state, in the sight of

angels, "who are sent forth to minister to the heirs of salvation!"

I can, without any presumption, prophesy, that, as soon as his heart shall have heaved its last sigh, sorrow will have fled away for ever, and death will be swallowed up in victory! In the light of Divine truth, I see this poor but pious man passing through the valley and shadow of death, under the guardian care of the great and good Shepherd, whose rod repels every enemy, and whose staff affords all needful comfort and support. I see him anxiously, but hopefully, standing on the verge of dissolution; and, as the light of heaven breaks through the dark clouds of mortality, he beholds Jesus "standing on the right hand of God," ready to receive his departing soul. I see the afflicted widow, and the fatherless children, the only witnesses of the last struggle and the expiring sigh;—but beyond this, I behold the immortal and happy spirit carried by angels into Abraham's bosom. I see the late humble, and almost unknown inhabitant of earth, recognized and welcomed by the spirits of the just made perfect as a brother, and by angels as a friend. And, above all, I behold him entered into the eternal joy of his Divine Lord and Saviour!

"Let me die the death of the righteous; and let my last end be like his."

I pass from the consideration of some of the various states and pursuits of mankind, to the earth itself, and to the whole of its inhabitants. I place myself, in imagination, on an eminence, from which I see all its beauty and glory, and all its vanity and guilt. I see the natural world exhibiting wonderful proofs of the wisdom, the power, and the goodness of God. The sun enlightens and invigorates

it; the rain refreshes and fertilizes it; the cattle are grazing on a thousand hills; the pastures are clothed with flocks; the vallies are covered over with corn; the great and wide sea is filled with things innumerable, both small and great; and all is subservient to the support, the comfort, and the benefit of man. But, while with admiration I perceive all this goodness and glory, I am constrained to deplore the curse that sin hath entailed upon the whole creation, which evidently groaneth and travaileth in pain, waiting to be delivered from this bondage of corruption. Rom. 8: 21, 22. I see the irrational creation suffering, in innumerable ways, by the exercise of man's wanton pleasures, or his merciless cruelty. I see storms and tempests bursting on the world, laying waste its fertility, and destroying its beauty. I see earthquakes, with dreadful convulsions, tearing the earth in pieces, and ingulfing its inhabitants in sudden and awful ruin. I behold thousands of the human race hourly starting into life, and thousands hourly subjected to the just and immutable decree of that glorious Being "who turneth man to destruction." I see the world lying in darkness and in the shadow of death, notwithstanding the light of truth, immortality, and glory, which is revealed in the Gospel. I hear the joyful sound of salvation by grace, proclaimed by the ambassadors of Christ; but I perceive men turning a deaf ear to it; refusing all its merciful invitations, and despising all its tremendous warnings.

With such scenes before me, my soul is affected and sorrowful; yet I am revived at the consideration, that God has a people in the world, whom he hath called by his grace, and renewed by his Spirit; and the language of my heart is, "Remember me, O Lord, with the favor which

thou bearest unto thy people; O visit me with thy salvation." Psalm 106: 4. But what shall the end of all these things be? Will the earth endure for ever? Will day and night, seed-time and harvest, summer and winter, never cease their gracious successions? Will the judgments of God on his rebellious creatures be always confined to their present state of existence? Are there no gracious rewards for the righteous, and no just punishments for the wicked, beyond the grave, to which they all are hastening?

Hear, O reader, my last and sure *prophecy!* It is taken from the records of *inspired* truth; it concerns thee intimately and eternally; lay it therefore to thine heart. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up." 2 Pet. 3: 10. "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29. "And these shall go away into everlasting punishment, but the righteous into life eternal." Matt. 25: 46.

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No. 109.

JAMES COVEY.

BY REV. JOHN GRIFFIN,

OF PORTSEA, ENGLAND.

MR PRATT relates an affecting anecdote of a sailor on board the ship Venerable, in the action off Camperdown. He received the account from Dr. Duncan, who assisted in binding up the wounds and amputating the limbs of the unfortunate sufferers. A mariner, says the doctor, of the name of Covey, was brought down to the surgery, deprived of both his legs; and it was necessary, some hours after, to amputate still higher. "I suppose," said Covey, with an oath, "these scissors will finish the business of the ball, master mate." "Indeed, my brave fellow," cried the surgeon, "there is some fear of it." "Well, never mind," said Covey, "I have lost my legs, and mayhap lose my life; but we have beat the Dutch, so I'll e'en have another cheer for it: Huzza, Huzza!"

Covey was a good seaman, and noticed among his shipmates for his intrepidity; but he was preëminent in sin. About a fortnight before the action, he was alarmed by a dream which made him tremble. The thoughts of his sins, of God, and of death, harassed his mind, and filled him with gloomy forebodings of what awaited him in this world and the next, till the sight of the Dutch fleet, and the conversation of the men with each other concerning the heroic achievements they should perform, dispelled the gloomy subject.

As the two fleets were coming into action, the noble Admiral, to save the lives of his men, ordered them to lie flat on the deck, till, being nearer the enemy, their firing might do more execution. Covey, having lost all the impressions of his former reflections, heaped, in rapid succession, the most dreadful imprecations on the eyes, and limbs, and souls, of what he called his cowardly shipmates, for lying down. He refused to obey the order, till, fearing the authority of an officer not far from him, he in part complied, by leaning over a cask which stood near, till the word of command was given to fire. At the moment of rising, a bar-shot carried away one of his legs and the greater part of the other; but so instantaneous was the stroke, that, though he was sensible of a jar in his limbs, he knew not that he had lost a leg till his stump came to the deck, and he fell. His legs were amputated; and he was soon put into Haslar hospital, from which he at length came out, capable of walking by the means of two wooden legs and two crutches; but his spirits were sorely dejected, from fearing that, as his sins had brought upon him the judgments of God in the loss of his limbs, they would bring it upon him in the loss of his reason and the loss of his soul.

Having heard of Orange-street Chapel, Portsea, he came on the first Sabbath evening after his leaving the hospital. The text that evening was, "And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind." Mark 5 : 15. The minister represented this demoniac as a

fit emblem of sinners in general, especially of those who live without rule and order, drunkards, blasphemers, and injurious to themselves and others; and his sitting at the feet of Jesus, clothed, and in his right mind, as an engaging representation of the sinner converted to God by the Gospel, made sensible of the evil of sin, the value of his soul, and the necessity of salvation through a crucified Redeemer; enjoying peace of mind, having fellowship with Christ and his people, submitting to the authority of the Scriptures, and receiving instructions from Christ, the friend of sinners. Covey listened with attention and surprise; wondered how the minister should know him among so many hundred people; or who could have told him his character and state of mind. His astonishment was still more increased, when he found him describe, as he thought, the whole of his life, and even his secret sins. He could not account for it, why a minister should make a sermon all about him, a poor, wooden-legged sailor. His sins being brought afresh to his mind, filled him with horrors tenfold more gloomy than before. Despair for some minutes took a firm hold on his spirits; and he thought he was now going out of his mind, should die, and be lost; till the minister declared Jesus Christ was as willing to save the vilest of sinners, as he was to relieve this poor creature possessed of the devil; and that a man was restored to his right mind, when he believed in him. He now began to think he had been out of his mind all his life, and that to love and serve Jesus Christ would be a restoration to his right senses again. While hearing of the astonishing love of Jesus Christ to sinners, hope took the place of despair, and joy of grief and horror! Those eyes which had not shed a tear when he lost his legs, nor when the shattered parts of his limbs were amputated, now wept in copious streams of mingled joy and sorrow!

Some weeks after this, he called and related to me the whole of his history and experience; and, something more than twelve months after, he was received a member of our church, having given satisfactory evidence of being a genuine and consistent Christian.

A few weeks since, hearing he was ill, I went to visit him. When I entered his room, he said, "Come in, thou man of God! I have been longing to see you and tell you the happy state of my mind. I believe I shall soon die; but death has now no terrors in it. The sting of death is sin, but thanks be to God, he has given me victory through Jesus Christ. O, what has Jesus done for me, one of the vilest sinners of the human race!" A little before he died, when he thought himself within a few hours of dissolution, he said, "I have often thought it was a hard thing to die, but now I find it a very easy thing to die. The presence of Christ makes it easy. The joy I feel from a sense of the love of God to sinners, from the thought of being with the Saviour, of being free from a sinful heart, and enjoying the presence of God for ever, is more than I can express! O, how different my thoughts of God, and of myself, and of another world, from what they were when I lost my limbs on board the Venerable! It was a precious loss to me! If I had not lost my legs, I should perhaps have lost my soul!"

With elevated and clasped hands, and with eyes glistening with earnestness through the tears which flowed down his face, he said, "O, my dear minister, I pray you, when I am dead, to preach a funeral sermon for a poor sailor; and tell others, especially sailors, who are as ignorant and wicked as I was, that since poor blaspheming Covey found mercy with God, through faith in the blood of Christ, none that seek it need to despair! You know better than I do what to say to them! But, O be in earnest with them; and may the Lord grant that my wicked neighbors and fellow-sailors may find mercy, as well as Covey!" He said much more; but his last words were, "Hallelujah! Hallelujah!" I wish Dr. Duncan and Mr. Pratt had witnessed the last dying hours of this once ignorant and blasphemous sinner; they would have seen what a pleasing change was effected by the meek and efficacious grace of our compassionate Redeemer.

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No. 110.

THE

CONVERSION OF JOHN PRICE.

Hannah Price had been instructed in a Sabbath-school. The serious impressions made upon her mind were soon visible, and led to her saving conversion to God. This was an important event as it regarded herself; but the beneficial influence of her introduction to the Sabbath-school did not stop here. Her father, though in his earlier years he had received the advantages of a good common education, had become the companion of the most profligate men in his native village, and, by insensible degrees, the worst of them all. The ale-house usually received at night the earnings of the day; or if any remained after the guilty revels of the week, they were spent on the Lord's day in the same haunt of vice. His wife never reproached him, and only endeavored to lure him from such society, and such practices, by the comforts of home. But his home was the scene of his greatest misery; for there he had time to reflect, and there he was surrounded by his wife and children whom he was daily injuring.

He had long pursued this wicked course, when one Sabbath evening, after drinking and gambling all day, and having lost the earnings of the week, he returned from his companions, and scarcely knowing what he did, took the road homewards. One of them called on him to return; entreated him to have one more game, and added, "You will be sure to win it all back, you know."

He stopped—"Why, if I could get it back," said he to himself. "Come, come," said his companion, "one more game, only one."

"No," said Price, "I've lost all my money, and so I can't, if I would." But at that moment it occurred to him that his quarter's rent, except what was to be made up out of his last week's work, had been put up in a cupboard in the kitchen at home; and if he could get that, he should be sure to win back all he had lost. The money was to be paid the next day; and hardened as he was, he trembled

at what he was going to do, and was terrified lest his wife and children should see him.

He approached the house, then ventured to look in at the window, and perceiving no one, he entered the kitchen, and went hastily to the cupboard. It was locked: and he felt a momentary relief in the thought that he could not get the money. But again he said to himself, "I shall be sure to win;" and hastened softly up stairs to look for the key, thinking he knew where his wife had put it. As he passed the room in which his children slept, he thought he heard a slight noise; and listening, he heard sobs, and then a voice. It was poor little Hannah, praying that her father might see the error of his ways; that God would change his heart, and make him a comfort to her mother, and to them all. Her sighs and tears seemed almost to impede her utterance; and when he heard her call him her dear father, and felt how ill he had deserved such a name, he could scarcely forbear groaning aloud, in the anguish of his feelings. He forgot the key, crept to his bedroom, and fell on his knees. He uttered not one word, but the language of the heart is audible in the ears of mercy; and that evening, for the first time, it might have been said of him, "Behold he prayeth."

After some time he went down stairs, where Hannah was rocking her little sister to sleep. She started with astonishment. For many months, and even for years, she did not remember seeing her father at home on a Sabbath evening. He went to the children and kissed them both. This was a mark of affection they did not often receive, and Hannah was as much pleased as she was surprised.

"Dear father," she said, "mother will be so glad to see you at home, and we shall be so comfortable! You will not go out again to-night, will you, father?"

"No, dear," he replied. And as she went to lay the babe on the bed he heard her say to herself, "Father called me dear."

The return of his wife and boys from public worship, Price had been dreading. He knew not how to endure their looks of amazement: but it was soon over. The children at first looked fearfully at each other, as though their usual Sabbath evening's pleasure was over; for they always sat up later, and told their mother all that had happened at the Sabbath-school, and what they could remember of the ser-

mons they had heard during the day. Hannah had prepared supper, and there was a nice fire and a clean hearth. Price felt at that moment, that if his own character were what it ought to be, he should indeed be happy.

"Father," said Hannah, as she entered the room, "here is a nice new-laid egg. It is my own, and you shall have it, father."

Price could not speak, but he kissed his child, and he saw the tears in her eyes. He thought it was the nicest egg he had ever tasted. When supper was over, Hannah said, "Father, you have not heard me read a long time."

"Well," said he, "will you read something to me out of your reward book at the Sabbath-school?" He knew that this was the Bible, but had not courage to say so.

Hannah was almost perplexed. She looked first at her father, and then at her mother. Two hours ago, the sight of a Bible in her hands would have insured oaths which she shuddered to hear.

"Come, dear," said her father, "why don't you fetch it?"

Hannah obeyed, though not without trembling. She read the 51st Psalm. Price hid his face and wept. The first part seemed made on purpose for him. He restrained his feelings sufficiently to say, "Thank you, dear, you are very much improved. Read something else."

She turned to the 103d Psalm. "Surely God made her choose those two," thought Price. His wife beheld with astonishment the conduct of her husband, and the emotions which appeared to agitate him.

"Hannah, my dear," said she, "you had better be taking the boys to bed." Their mother kissed them, and told them they had been good boys; and then they turned to Hannah, as if to ask if they should go to their father. "Come, dears," said she, "wish father good night." He kissed them, and they left the room.

"You'll have some additional refreshment, John?" said his wife. "You've had no beer to-night."

"Oh," said he, "I hope I shall never taste beer again."

With unutterable joy she started from her seat, and throwing her arms around his neck, burst into tears. For some minutes they wept together. Price tried to speak, but could not. At length recovering some degree of compo-

sure, he seated himself beside her, and hiding his face, told her all the occurrences of the evening.

"Can you ever forgive such a wretch?" said he: "Oh, Hannah, can you?"

"Forgive you! my dear husband," she replied: "I never loved you half so well, nor ever was half so happy before. Don't ask me to forgive you; ask God to forgive you, and he will." And then she talked to him of the infinite mercy of God, through Jesus Christ, and again begged him not to ask pardon of her, but of Him.

"I have, I have," said he; "but till I heard what our dear child read, I did not think he could ever forgive such a wicked sinner as I am."

"It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, even the *chief*," said his wife.

"Does the Bible say *all* that? Does it say the *chief?*" he asked. "Indeed it does," she answered. "Then that must mean *me*," said he.

"Let us kneel down together, my dear John," said his wife, "and ask God to fulfil his promise to you." "I cannot pray," said he.

She took his hand, and made him kneel down beside her; and in the language of faith and affection, she commended him to the mercy of that God who had long been her Father and Friend. After thus engaging in prayer, the mind of her husband became more composed; and he expressed the hope that he should never lose the remembrance of *this evening*.

The change was as permanent as it had been remarkable. From this time his old companions were forsaken, and the ale-house abandoned. To the former he only spoke, to entreat them to turn from their wickedness; and the latter he never entered but once, and then it was with his wife, to pay the landlord a debt he had contracted, for some windows broken in an affray with one of his depraved associates in a state of intoxication.

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No. 111.

THE

SINNER DIRECTED TO THE SAVIOUR.

BY REV. JOHN FLAVEL.

Behold the Lamb of God, which taketh away the sin of the world!
John 1 : 29.

These are the words of John the Baptist; and they were spoken in consequence of the question which was asked of him by the Jews: "Who art thou?" The humble prophet confessed, "I am not the Christ;" and on the next day, seeing Jesus coming to him, he exclaimed, "Behold the Lamb of God, which taketh away the sin of the world!"

Since the Redeemer left the world, he is not to be seen with an eye of flesh; but believing on him is seeing him by

the eye of faith; and every one who thus seeth the Son, and believeth on him, shall have everlasting life. John 6: 40.

Jesus Christ himself hath pronounced a blessing on those "who have not seen, and yet have believed." John 20: 29. And this blessedness is well described by the Apostle Peter, when he saith, "Whom having not seen, ye love; in whom, though now ye see him not, yet, believing, ye rejoice with joy unspeakable, and full of glory." 1 Pet. 1: 8. It is a disparagement to so glorious an object as Christ, to behold him, and not wonder; to see, and not love him. Certainly, the admiration, love, delight, and joy of our hearts, are all at the command of faith: let us therefore consider what excellencies are in Christ, for the eye of the believer to behold and admire.

1. "*God* was in Christ." 2 Cor. 5: 19. He was "God manifest in the flesh." 1 Tim. 3: 16. A God incarnate is the world's wonder. Here are infinite and finite joined in one. The Creator and creature united in one person. It is an argument of weakness to admire little things; and of stupidity, not to admire great things. Many miracles were wrought by Christ in the flesh; but the greatest of all miracles was, that he "was made flesh, and dwelt among us." John 1: 14.

2. "Christ is *the wisdom of God*," 1 Cor. 1: 24; yea, "in Him are hid all the treasures of wisdom and knowledge." Coloss. 2: 3. Never did the Divine wisdom display its glorious beams in the eyes of men and angels, in any work since the beginning of time, as it hath done in the appointment of Christ to be the Lamb of God, a sacrifice for sin. *Behold the Lamb of God!* and in him behold the unsearchable wisdom of God, in recovering sinners who believe in him, from all the danger of sin; and yet making sin more

dreadful to them, by way of their recovery from it, than ever it could be made by any other consideration. Behold the depth of infinite wisdom, in suiting the sinner's remedy to the cause of his disease. The disease was the pride of man; the remedy was the humiliation of the Son of God. Man affected to be as God—that ruined him: God was manifested in the flesh, and found in fashion as a man—that saved him. O profound wisdom! which, from the loss and ruin of our primitive glory—which was the undoing of us, soul and body—takes the occasion of raising us up to a far better state, and settles us in it, with a much better security than the former.

3. *The love of God* is in Christ. Behold the Lamb of God! and in him behold the love of God, in the highest and most triumphant discovery that ever was, or can be, made in this world. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4: 10. O here, here is the love of God to sinners! God manifests love to us, in our daily provisions, protections, deliverances, and comforts. That we have health, when others groan under pains; therein is love: that we have bread to eat, when others are ready to perish; therein is love: O, but to have Christ to be a propitiation for us, when the angels that fell were left in their fallen state; therein was love indeed! All the love that breaks out in the variety of providences in this world, in our health and estate, in our relations and comforts, is nothing, compared with this love: herein is love indeed!

4. *The tender mercies of God over poor sinners,* are in Christ. As Christ is the mercy promised, Luke 1: 72—the capital mercy—so he is the channel, through which all the streams of God's mercy flow freely to the sons of men,

Jude 21. The mercy of God to eternal life, or his saving mercies, are only dispensed to us through Jesus Christ. Behold the Lamb of God! a Lamb prepared by the astonishing mercy of God, a sacrifice for us when no sacrifice was appointed for fallen angels. This is the Lamb of God, to which, under the Jewish dispensation, all legal sacrifices had respect, and from which they derived all their virtue and value. The paschal lamb, and the lamb for daily sacrifice, were but the types and shadows of this Lamb of God. Behold the person appointed by God for a sacrifice to take away sin! Jesus Christ, the Son of God, was crucified for us. He shed his precious blood and offered up his life, a sacrifice to God, of a sweet-smelling savor, "that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. Look! as the sprinkling of the blood of the paschal lamb upon the door-posts of the Israelites, was that which preserved them from the destroying angel; so the blood of Christ, the Lamb of God, typified by that blood, saves all who believe on him from the wrath to come. Thus Christ, the Son of God, prevents the destroying angel from executing the fierceness of his Father's anger, and preserves them as his people, that they may enter into the land of Canaan, the everlasting rest. But who can open the unsearchable riches of Christ, or recount his wonderful excellencies? Angels and the spirits of just men made perfect behold and admire him for evermore! Heaven would be no heaven for them, if they could not behold Christ there, sitting as a King, in his perfect beauty, on his holy hill of Zion.

But let us rather proceed to IMPROVE this subject, than endeavor further to unfold it; for new wonders will appear

in Christ, if we behold him, through the countless ages of eternity.

1. O sinner! if you are sensible of a stony, hard heart, which cannot relent and mourn for all the wrong done to Jesus Christ by sin; if your affections are benumbed and stupefied, so that no considerations you can urge upon your own heart, are able to cause a relenting pang for sin; to you I would direct the words which we have now been contemplating, as the most effectual means to melt your heart. Look hither: *Behold the Lamb of God!* Consider, believe, and apply what is here represented; and thy heart is hard indeed, if it relent not upon such a view of Christ. It is said, Zech. 12 : 10, "They shall look upon me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born."

Behold the Son of God, brought "as a lamb to the slaughter" for thee, a vile, polluted sinner! Behold the invaluable blood of this sacrifice shed for thee! Bring thy thoughts close to this subject; think who it is that was made a Lamb for sacrifice; for whom he endured all his unspeakable sufferings; how meekly and willingly he endured all the wrath of God and men, standing in his perfect innocency, to be slain for thee.

Behold! he was made sin for thee, who had no sin, that thou, who hadst no righteousness, mightest be made the righteousness of God in him! 2 Cor. 5 : 21. Oh, who ever loved thee as Christ hath done? Who would endure that misery that Christ endured for thy sake? Would thy father, or the wife of thy bosom, or thy friend, that is as thy own soul, be content to feel that for thee, though but for one hour, which Christ felt when "his sweat was, as it were, great

drops of blood falling down to the ground?" Luke 22: 44. Nay, thou wouldst thyself never taste such a cup, for the saving of thy own child, as Christ drank off to the very last dregs, when he cried, "My God! My God! Why hast thou forsaken me?" Behold how he loved thee! Surely, if the rocks rent asunder at his sufferings, thy heart is harder than a rock, if it melt not at such a sight as this. Fix thine eyes awhile here, and thine eye will affect thine heart.

2. O sinner, are you making too light of sin, and are you easily overcome by every temptation to the commission of it? O come hither: *Behold the Lamb of God*, and you cannot possibly have slight thoughts of sin after such a sight of Christ. See here the price of sin! Behold what it cost the Son of God to atone for it! Did he come into the world as a lamb, bound with the band of an irreversible decree, to die for sin? Did he come from the bosom of his Father to be thy ransom, and that at the price of his own life? Did the hand of Divine Justice shed the heart-blood of this immaculate Lamb, to satisfy for the wrongs thy sins have done to God; and yet canst thou look upon sin as a light matter? God forbid! Thy sin actually cost the blood of Christ; one drop whereof is more valuable than all human blood; and yet, wilt thou not deny thy lusts, nor resist a temptation for his sake? Behold the Lamb of God slain for thy sin, and thou canst never have slight thoughts of sin any more.

3. Are you drooping and discouraged in your spirits, because of your manifold and aggravated iniquities; and sinking into despair from being overwhelmed with the burden and weight of your sins? These words are a sovereign cordial to revive your hearts and hopes: *Behold the Lamb of God*, that taketh away the sin of the world! If the blood

of the Lamb can take away the sin of the world, it can take away thy sin, though there be a world of sin in thee. For do but consider Christ, as appointed, from eternity, to be our propitiation: "Him hath God the Father sealed." Consider him as sacrificed in our room in the fulness of time. "Christ our passover is sacrificed for us." 1 Cor. 5: 7. Consider him as accepted by the Father with the greatest content and pleasure, even "as a sweet-smelling savor." Ephes. 5: 2. Consider him as publicly justified and discharged by God, the creditor, at his resurrection. 1 Tim. 3: 16, and John 16: 10. And, lastly, consider him as now in heaven, where he appears in the presence of God for us, as a lamb that had been slain, Rev. 5: 6, bearing the very marks of his death, and presenting them before God, as the most effectual and moving plea to procure pardon and mercy for his people. Let these things, I say, be duly pondered, and nothing will be found more effectual to relieve your mind under the desponding sense of your sin.

4. Are you faint-hearted, and ready to shrink away from any sufferings for Christ, as unable to bear and endure any thing for his sake? *Behold the Lamb of God!* Did Christ suffer such grievous things for you, and cannot you suffer small matters for him? Alas! what is the wrath of man, to the wrath of the great and terrible God? Besides, Christ was an innocent Lamb, and deserved not to suffer the least degree of penal evil upon his own account; but you have deserved hell, and yet shrink under the suffering of a moment. Did he suffer so much for you, and can you suffer nothing for him? Surely he, in suffering for you, hath left you an example "that ye should follow his steps." 1 Pet. 2: 21. Are our sufferings compared, in kind or degree, to the sufferings of Christ? Or our

blood compared, in dignity, to the blood of Christ? Remember, "if you are planted in the likeness of his death, you shall be also in the likeness of his resurrection," Rom. 6: 5, that, like Christ, you may endure the cross, and despise the shame, for the joy that is set before you.

5. Are you impatient under your personal trials and troubles, apt to grieve under common afflictions, or to swell with revenge under injuries from the hands of men? *Behold the Lamb of God!* "As a lamb before her shearers is dumb, so he opened not his mouth." Isaiah 53: 7. And can you bear nothing without complaining? How meek was Christ the Lamb, when he suffered most vile things from the hands of sinners; and art thou a lion for fierceness? He suffered patiently, and deserved it not; you suffer impatiently, and have deserved what you suffer. O that you would learn to be more like Christ, in all your trials and afflictions!

6. Are you staggering at the promises, through unbelief? Can you not rely upon the word of promise, because your unbelieving heart fills you with unworthy suspicions of the power, faithfulness, or willingness of God to perform it for you? *Behold the Lamb of God!* Are not "all the promises of God yea and amen" in Jesus Christ, to all that believe in him? 2 Cor. 1: 20. Or is there any thing put into any promise of greater value than the blood of the Lamb, that was shed to purchase it? Or is not the giving of Christ to die for us, the accomplishment of the greatest promise that ever God made to us? And after the fulfilment thereof, what ground remains for you to doubt the fulfilling of lesser promises? For, if God "spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8: 32.

No. 112.

SAMUEL BARSTOW;

OR,

THE CONSISTENT CHRISTIAN.

Samuel Barstow was born in Exeter, a parish of Lebanon, Connecticut, April 8, 1760; but from the age of about ten, he resided in Columbia, formerly a part of the same township, until his death, February 27, 1846. Nothing in his childhood or early youth deserves especial notice.

His conversion. At seventeen, or about sixty-nine years before his death, at a time when there was no special attention to religion, he was awakened to see the spirituality of God's holy law, and feel its condemning power. He saw the aggravations and deformity of his sin, and felt the plague of his wicked heart. He applied himself to the use of the means of grace, till he thought, that by his prayers, and tears, and efforts, he had a claim on divine mercy, and regarded himself as unjustly treated, because God did not afford him the relief that he anticipated, and still left him in bondage, exposed to his dreadful wrath.

He continued fighting against God, and was driven from one self-righteous refuge after another, till one day, deeply burdened with a sense of guilt and awful exposure, convinced that it would be just in God to cast him off for ever, but still unreconciled, he went into the woods to pray to his offended Sovereign. He resolved that he would continue to beg for mercy as long as he lived. "Feeling like a prisoner surrounded with enemies, from whom there was no escape, and nothing to be done but to throw down the weapons of his rebellion and sue for mercy," he kneeled in prayer. While thus engaged these words reached his heart: "Ye believe in God, believe also in me;" and "a stream of love like the rays of the sun seemed to flow into his soul." All nature appeared changed. The birds were praising God, and the trees were bowing in adoration before him. He returned home singing the fifty-first psalm,

> "Show pity, Lord; O Lord, forgive;
> Let a repenting rebel live."

He opened the Bible. It was a new book to him, and very precious. His psalm-book was alike new. The ninety-second psalm arrested his attention, as peculiarly meeting the feelings of his heart. He sung,

"Sweet is the work, my God, my King."

And often, since, has he sung those, his favorite stanzas, entering into the spirit of the words with the greatest liveliness and animation, almost as if ready to soar away to "that eternal world of joy."

Notwithstanding this sudden and delightful change, he neglected to make a public profession of religion, but rather concealed his feelings, and for about four years walked in darkness. He was then again brought into deep spiritual distress, when, kneeling beside a log in the dark woods in prayer to God, and in humiliation and penitential confession, he experienced afresh the manifestation of his love. Then light broke in upon him—light which was seldom darkened. When twenty-one years old he united with the church. From that time, though occasionally tried with seasons of doubt and temptation, he enjoyed a very uniform religious experience, and habitually exhibited, in a remarkable degree, living and active piety. He was an esteemed officer of the church during the space of forty-six years.

His consistency. In all his conduct there was a harmony with himself. He was lively and cheerful in his disposition, and through life remarkably illustrated the principle, "Not slothful in business; fervent in spirit, serving the Lord." He looked well to his flocks and his herds; he provided for his own, and managed his affairs with discretion, as the word enjoins; but a sense of dependence upon his Father in heaven, delivered him from the bondage that attends upon haste to be rich. When informed of the loss of a thousand dollars, he blessed God that he had a treasure safe from all failures and losses, and sung the twenty-third psalm,

"The Lord my Shepherd is," etc.

In his customary employments he aimed to obey Christ, and to do all to the glory of God. When business pressed he would leave it to enjoy Christian communion and intercourse, and indulge his ardor of devotion in prayer and praise, or in listening to the word with joy, or teaching diligently

the things of the Lord. He always appeared to be engaged in religion; yet he would have been the last to claim that he had attained, or was already perfect: he was acquainted with himself, and felt that, as a sinner, he constantly needed the grace of God. He was a man; but in the family, in the field, in secular business, and in religious affairs, he gave evidence of being a regenerated man. He had his failings, but every one who knew him would have been glad to possess his character and prospects, when called to die.

Religious conversation. He was fond of reading religious books, especially the biography of eminent Christians; but there was one book he prized as "the book of books." Its contents were to him sweeter than honey, and of more intrinsic value than gold and silver. From his youth to his death, the Bible was the man of his counsel, and his light. This he studied. He became intimately acquainted with its truths. He loved to meditate upon the great doctrines of grace—the plan of salvation for lost sinners, by the atonement and mediation of the Son of God, through the sovereign mercy of the covenant-keeping God of the elect. He was deeply impressed with a sense of human weakness and dependence on account of sin, and exalted the supremacy of God. Upon these subjects his mind and heart dwelt with intense interest, and he delighted to make them the theme of conversation. This was especially true on the holy Sabbath, which he would not profane by conversation on worldly themes; and every day, in his intercourse with others, at home or elsewhere, it was not his fault if religion was not the engrossing topic. Many a time has he begun to speak on spiritual things, and been deeply pained, that those bearing the name of Christian had not a word to say, had no experience to disclose—no fact to narrate—no text to repeat—no doctrine to magnify—nothing to offer in regard to Christ and his religion; and he has spoken of this one-sided conversation as hard work, when, if there were mutual interchange of sentiments, it would be delightful. To him spiritual converse was an important means of improvement, of usefulness, and enjoyment.

Personal efforts. In this respect he was always remarkable, and thus he secured the confidence of all who knew him; so that when occasion required, they could freely unbosom their feelings to him. When sinners have become

awakened, there was none to whom they would so soon resort as to Samuel Barstow. He was regarded as a good man, full of the Holy Ghost and of faith; and his acquaintance with the Bible and his own heart, and the experience of his own sinfulness and danger, prepared him kindly to seek the deliverance of poor sinners from hell, into which he saw them just ready to plunge for ever. Often has he been so deeply exercised on the subject of religion—so anxious for a revival—so concerned for the conversion of sinners, as not to give sleep to his eyes, nor slumber to his eyelids. He could literally appropriate the language of Psalm 77, "Thou holdest mine eyes waking; I am so troubled that I cannot speak." "Will the Lord cast off for ever?" etc. He was anxious for the children and youth in the Sabbath-school. How earnestly did he warn them. How did he entreat them to escape from hell, and fly to Jesus, and not put it off. How fervently did he pray for them.

Frequently have the awakened accompanied him on his way home, for the benefit of his conversation and prayers. For the same purpose they have repaired to his house; and no matter how busily he might be engaged in pressing labor, he would promptly leave it to serve his Saviour in the welfare of souls. In the hurry of haying, one burdened with sin sought his sympathy and aid in striving to enter into the kingdom of God. He dropped his work—conversed a while, and then went into the woods and bowed with him in prayer. When travelling alone and far from home, he has been strongly impressed that the Lord had something for him to do, and has dismounted and entered the house of a stranger to speak of things pertaining to the kingdom of God. In the public-house where he has tarried a night, he has sought the highest good of those who entertained him. And in such instances, after intervening years, he has had the satisfaction to learn that he was the humble instrument of bringing souls to Christ. He once sought an opportunity to speak to a person who rudely avoided him, and her treatment of him was apparently overruled for her saving benefit. Being a delegate with his pastor to a neighboring church, he pressed the consideration of religion upon his host with such honest faithfulness, that his pastor rebuked him; but the Lord rewarded him with the hopeful conversion of that man, and honored him as the instrument of saving a

soul from death, and hiding a multitude of sins. That man is now a highly respected officer of a neighboring church. Multitudes can bear witness to his direct personal efforts for their highest good, in sickness or in health, in a state of indifference or alarm.

Associated agency. His deep sense of personal responsibility prepared him for this, at the same time that it stimulated him to individual efforts. For social prayer-meetings, religious conferences, church visitation, and the like, he was always ready. During the revival in 1782, he regularly attended a meeting at a private house, conducted by the brethren of the church on Sabbath evening. Unfavorable weather did not prevent his attendance. He used to go across the lots for two miles, and would sometimes stumble over the stones and fences; "but," said he, "I did'nt mind it; I had a sense of the love of God, and was as happy as I could be."

In 1801, he was one of three brethren who commenced a weekly prayer-meeting in his own district on Thursday evening. They longed for a revival of religion, and resolved to seek it in the appointed way. They began to inquire of the Lord for it; and while they were yet speaking, the Lord heard and answered them. The meetings were full, Christians awoke to prayerful efforts, and sinners inquired, "What shall we do?" There was an extensive and powerful revival of religion of long continuance, and many were added to the Lord. For years this meeting was a point of religious attraction.

In 1816 similar persevering labors were greatly blessed. The Spirit was poured out, and many passed from death to life, and were led to subscribe with their own hand unto the Lord. And in every outpouring of the Spirit, he occupied the same position. His deep concern for souls, his hearty exhortations, his entreaties, his prayers and tears, the regularity and constancy of his attendance upon the meetings, even at his advanced age in 1841, will not soon be forgotten. He had passed the period of fourscore years, when their strength is labor and sorrow. Still, he wished to be a fellow-helper to the truth, and consented to act as one of a committee to go from house to house, and converse and pray with families.

In times of special interest, his presence was sought by

neighboring pastors and churches, in their social meetings and religious visits. And he was always ready to go anywhere, if he could be of service in such a season. His friends sometimes thought him too regardless of his temporal interests, but he was habitually so impressed with the importance of eternal things, as not to allow his worldly business to detain him from the place where he expected to meet his Saviour, and experience his love, or restrain him from coöperating in efforts for the advancement of religion. He valued the Lord's harvest more than his own, and in the midst of haying and harvest he would devote his own time to the service of the Lord. He has been known, in the most busy season, to release a hired man from his field, and clothe him in his son's apparel, that he might accompany him to the religious meeting. Who can doubt that he is now with those who "turn many to righteousness," and "shall shine as the stars for ever and ever?"

The Lord's steward. "The blessing of the Lord, it maketh rich," and "a faithful soul shall abound with blessings." So it was in the experience of Samuel Barstow. He commenced life without property, settled upon a stony farm, that promised but slow progress in the way to wealth; and he soon had a family of several children. But he spent little for ornament and equipage, was active, industrious, and economical, and the Lord prospered him.

He formed his habits of giving when donations to benevolent objects were comparatively few and small; and the streams of his liberality encountered obstructions calculated to diminish their amount; but he always conscientiously acknowledged the Lord's claim upon his property. He was a liberal supporter of the Gospel. He felt, that for the glory of God and the welfare of society, the institutions of religion must be sustained. He sent not the unfortunate and distressed away from his door, with the cold wish, "Depart in peace; be ye warmed and filled." He would bestow some substantial token of kind sincerity. His faith wrought with his works, and by works was his faith made perfect.

All the various departments of benevolence shared his aid. He would generally give to any important object $5 or $10 at least. Sometimes he would take his money out of town, and direct some trusty friend to apply it, so that it should not be traced back to him. Sometimes he placed

money in the hands of his pastor, and laid him under an injunction of secrecy as to the source from which it came. He has been known to give to different objects more than $100 in a year, and at his death left a legacy of $500 to a valuable institution. He observed during his last years, that he did not know why the Lord continued him in life unless to afford him an opportunity to bestow his property upon useful objects, and that he expected to give in charity as long as he lived. There was nothing parsimonious; no grudging, no calculating the least amount that would save his credit. If absent when collections have been taken up, he has wished to be informed, "so as not to lose the privilege of lending something to the Lord." "He trusted his promise to pay." "*In the Lord's bank it was safe.*"

His death. He was never harassed with the fear of death. He kept the object before his mind, and cultivated habitual preparation for it. From time to time, he felt a longing to depart and be with Christ. When his children were all at home, and he had every attraction to life, he once supposed himself lying at death's door, but the expectation made him happy. He longed to be with Jesus. A few years later, he was attacked with a violent disease. He thought it would set him free from the body of sin and death, and that soon he should reach his heavenly home. To his delighted mind, "the room seemed to be full of the love of God." In his joyfulness, he forgot his pain. When its progress was restrained, and he discovered that he was still to live, he was submissive to the divine will, but with a feeling of disappointment. He was always ready to converse freely upon the subject of death, and would say, "Death has lost its terror." He spoke familiarly of having his dwelling in the grave, and to enforce remarks in the Sabbath-school, he would say, pointing to the graveyard, "I shall soon be down yonder."

His composure and hope resulted from no supposed goodness in himself, or value in his services. His dependence was *upon Christ alone.* His hope of acceptance rested in his blood, in his righteousness. He obeyed from love, and his good works were only the proofs of the grace of God at work in his corrupt heart. He repeatedly quoted Lemuel Haynes' epitaph, as the appropriate one for himself. "Here lies the dust of a poor, hell-deserving sinner, who ventured

into eternity trusting wholly on the merits of Christ for salvation." His eye of faith rested on Christ Jesus and him crucified. And how ardently did he love him. He was the great attraction in heaven. To depart and be with him was his chief, his crowning desire. But he expected to meet in the upper world saints of every age, particularly brethren who he doubted not had passed from the church in Columbia, to the church triumphant above. "I shall see brother —— and ——," giving their names, and expecting to recognize them and rejoice with them before the throne.

When his limbs were swollen, and he was much oppressed in breathing, he said, "I don't want you to pray that I may live." He thought it was his last sickness, and that there was no need of employing a physician, except from regard to the wishes of friends. He lingered beyond his expectations, examined himself with severe scrutiny, was afraid of entertaining wrong feelings, and enjoyed a comfortable assurance of hope. Prayer and religious conversation afforded him great satisfaction. *He would sometimes propose prayer, before an interview closed, as the very first thing, so that it might not be forgotten or driven into a corner.* He wished to hear any interesting intelligence respecting the church, took delight in talking about scenes in the revivals in past years, and longed to have God revive his work again.

Just before the solemn change, he said, "I am willing to stay as long, and suffer as much pain, as may please the Lord. But I long to go. I feel that for every brother on earth I have fifteen in heaven, and I long to be with them. I love them, but I *love the Saviour more. Precious, precious Saviour!*" He died tranquilly. By faith he was united to Christ, as a branch and a member. He depended upon him alone. He desired to be with him, and esteemed every thing else as comparatively of little value. Was not the text selected for his funeral truly appropriate? "I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

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No. 113.

QUESTIONS AND COUNSEL.

BY REV. ASHBEL GREEN, D.D.

FOR THOSE WHO HOPE THAT A WORK OF SAVING GRACE HAS BEEN WROUGHT UPON THEIR HEARTS.

QUESTIONS. 1. Have you seen yourself to be, by nature and by practice, a lost and helpless sinner? Have you not only seen the sinfulness of particular acts of transgression, but also that your heart is the seat and fountain of sin; that in you, naturally, there is no good thing? Has a view of this led you to despair of help from yourself—to see that you must be altogether indebted to Christ for salvation, and to the gracious aid of the Holy Spirit for strength and ability rightly to perform any duty?

2. On what has your hope of acceptance with God been founded? On your reformation? on your sorrow for your sins? on your prayers? on your tears? on your good works and religious observances? or has it been on Christ alone, as your all in all? Has Christ ever appeared very precious to you? Do you mourn that he does not appear more so? Have you sometimes felt great freedom to commit your soul to him? In doing this—if you have done it—has it been, not only to be delivered from the punishment due to your sins, but also from the power, pollution, dominion, and existence of sin in your soul?

3. As far as you know yourself, do you hate, and desire to be delivered from all sin—without any exception of a favorite lust? Do you pray much to be delivered from sin? Do you watch against it, and against temptation to it? Do you strive against it, and in some degree get the victory over it? Have you so repented of it as to have your soul really set against it?

4. Have you counted the cost of following Christ, or of being truly religious? That it will cut you off from vain amusement, from the indulgence of your lusts, and from a sinful conformity to the world? That it may expose you to ridicule and contempt; possibly to more serious persecution? In the view of all these things, are you willing to take up the cross, and to follow Christ, whithersoever he shall

lead you? Is it your solemn purpose, in reliance on his grace and aid, to cleave to him, and to his cause and people, to the end of life?

5. Do you love holiness? Do you earnestly desire to be more and more conformed to God, and to his holy law; to bear more and more the likeness of your Redeemer? Do you seek, and sometimes find communion with your God and Saviour?

6. Are you resolved, in God's strength, to endeavor conscientiously to perform your whole duty—to God, to your neighbor, and to yourself?

7. Do you make conscience of secret prayer daily? Do you not sometimes feel a backwardness to this duty? Do you at other times feel a great delight in it? Have you a set time, and place, and order of exercises, for performing this duty?

8. Do you daily read a portion of the Holy Scriptures in a devout manner? Do you love to read the Bible? Do you ever perceive a sweetness in the truths of Holy Scripture? Do you find them adapted to your necessities, and see, at times, a wonderful beauty, excellence, and glory, in God's word? Do you make it the man of your counsel, and endeavor to have both your heart and life conformed to its doctrines and requisitions?

9. Have you ever attempted to covenant with God; to give yourself away to him, solemnly and irrevocably, hoping for acceptance through Christ alone; and taking God, in Christ, as the covenant God, and satisfying portion of your soul?

10. Does the glory of God ever appear to you as the first, greatest, and best of all objects?

11. Do you feel a love to mankind, such as you did not formerly feel? Have you a great desire that the souls of men should be saved, by being brought to a genuine faith and trust in the Redeemer? Do you love God's people with a peculiar attachment, because they bear their Saviour's image, and because they love and pursue the objects, and delight in the exercises, which are most pleasing and delightful to yourself?

12. Do you feel it to be very important to adorn religion by a holy, exemplary, amiable, and blameless walk and conversation? Do you fear to bring a reproach on the cause

of Christ? Does this appear to you extremely dreadful? Are you afraid of backsliding, and of being left to return to a state of carelessness and indifference in religion?

13. Do you desire and endeavor to grow in grace and in the knowledge of Christ your Saviour, more and more? Are you willing to sit at his feet as a little child, and to submit your reason and understanding implicitly to his teaching; imploring his Spirit to guide you into all necessary truth, to save you from all fatal errors, to enable you to receive the truth in the love of it, and to transform you, more and more, into a likeness to himself?

COUNSEL. 1. Remember that these questions are intended to point your attention to subjects of inquiry the most important. Do not, therefore, content yourself with a careless or cursory reading of them. Read and deliberate, and examine yourself closely on the questions under each head; and let your heart be lifted up to God, while you are considering each particular question, in earnest desire that he may show you the very truth. You cannot ordinarily go over all these questions at one time. Divide them, therefore, and take one part at one time, and another at another. But try to get over the whole in the course of a week; and do this every week for some months. When you find yourself doubtful or deficient in any point, let it not discourage you; but note down that point in writing, and bend the attention of your mind to it, and labor and pray till you shall have made the attainment which will enable you to answer clearly.

2. Remember that secret prayer, reading the word of God, watchfulness, and self-examination, are the great means of preserving comfort in religion, and of growing in grace. In proportion as you are exact and faithful in these, such, usually, will be your inward peace, and the safety of your state. Unite them all together, and never cease to practise them while you live.

3. Besides the Bible, have constantly in reading, at your leisure hours, some author of known piety and excellence. Read Baxter's Saints' Rest, Doddridge's Works, etc.

4. Do not suppose that any evidence of a gracious state, which at present you may think you possess, will release you from the necessity of maintaining a constant vigilance in time to come; nor from repeated examinations and trials

of yourself even to the end of life. Many marks and evidences of a gracious state are set down by pious writers. But they must all come to this: to ascertain what is your *prevalent* temper and character; whether, on the whole, you are increasing in sanctification, or not? If you are, you may be comforted; if not, you have cause to be alarmed. It is only he that endureth to the end that shall be saved.

5. I think it of very great importance to warn you not to imagine that true religion is confined to the closet, or to the church; even though you apprehend that you have great comfort and freedom there. Freedom and comfort there, are, indeed, most desirable; but true religion reaches to every thing. It alters and sweetens the temper. It goes into every duty, relation, station, and situation of life. If you have true religion, you will have a better spirit, you will be better sons, better scholars, better friends, better members of society, and more exemplary in the discharge of every duty, as the sure consequence of this invaluable possession. And if your religion does not produce these effects, although you may talk of inward comforts, and even of raptures, you have great reason to fear that the whole is a delusion, and that the root of the matter is not in you. "Herein," said the Saviour, "is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

6. Be careful to avoid a gloomy, and to cherish a cheerful temper. Be habitually cheerful; but avoid levity. Mirth and laughter are not always sinful; but let your indulgence in them be clearly innocent, not very frequent, and never of long continuance. Be very humble. Be not talkative. Before experienced Christians be a hearer, rather than a talker. Try, in every way, however, to promote religion among your relatives and friends. Win them to it by your amiable temper and exemplary deportment. "Flee youthful lusts." Shun every excitement to them. Guard against dissipation: it extinguishes piety. Be not disconcerted by ridicule and reproach. Your Saviour bore much of these for you. Think of this, and be ashamed of nothing so much as of being ashamed of him. Trust in his protection, live to his praise, and you will spend an eternity in his blissful presence.

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No. 114.

SERIOUS THOUGHTS ON ETERNITY.

Eternity! What is it? Who can explain it? Who can comprehend it? Eternity is duration without limits. Properly speaking, that only is eternal which has neither beginning nor end. In this sense, God alone is eternal. There never was a time when he was not. His existence is not capable of being measured by any period of time ever so often repeated and multiplied. "He is the same from everlasting to everlasting. He was, and is, and is to come: the high and lofty One, who inhabiteth eternity." There are some creatures which have both a beginning and an end: as the whole brute creation. There are others which have had a beginning, but shall have no end: such are angels, and the spirits of men. But O, how deeply does it concern a creature born to live for ever, to make himself acquainted with that future state to which he is hastening; and what subject is more suited to restrain the licentiousness of this thoughtless, luxurious age, than that of eternity! Let a few minutes, then, be devoted to the serious perusal of the following pages; and may they be read with a mind disposed to offer up to God such desires as these:

"O God, the fountain of wisdom and goodness, assist me to read this little book with a serious, attentive mind; let me not satisfy myself with barely commending the important truths which it contains, but teach me to make a devout application of them. May I read them as addressed to my conscience; and, as far as they agree with thy holy word, may I receive and submit to them as an oracle of God. May they afford me present

instruction and benefit; and thus tend, by thy grace, through Jesus Christ, to fit me for the enjoyment of eternal glory."

The soul of man is immortal. This is a principle on which all the divine dispensations are founded. The sacred writers do not set themselves directly to prove it, yet it is abundantly asserted in the book of God. Our Saviour maintains the future existence of the soul, from God's calling himself the God of Abraham, Isaac, and Jacob, many years after their death; "for God," saith he, "is not the God of the dead, but of the living; for all live unto him." The same Divine Teacher asserts, that though men may kill the body, they cannot kill the soul; but if the soul died with the body, or ceased to think and act after death, they might kill the soul as well as the body. The apostles speak of being unclothed: putting off the body, or the tent in which the soul resides. They speak of giving up the ghost, (or spirit;) of the spirits of wicked men being in prison; and of the spirits of just men being made perfect.

The Scriptures also speak of two future states: a state of happiness in heaven, and a state of misery in hell; and affirm that each of these is *eternal*. Holy souls, when removed from this world, are admitted into heaven, which is undoubtedly a state of glory and happiness; and the principal stress laid on this is, that it is an eternal state. Thus we frequently read of eternal life; eternal redemption; and eternal glory. The house to which good men shall be removed, is eternal in the heavens. The kingdom which they shall possess, is an everlasting kingdom. Their happiness is called an eternal weight of glory, and it is said they shall be for ever with the Lord.

The misery of hell is also *eternal*. Those who lived in rebellion against God and disobedience to the Gospel, and died impenitent and unrenewed, are removed to a

state of misery and torment. Our Lord, speaking of it, calls it "the fire that never shall be quenched;" and this he repeats no less than four times. St. Paul says, that the wicked "shall be punished with everlasting destruction." Jude speaks of the inhabitants of Sodom as "suffering the vengeance of eternal fire." Our Lord, also, describing the day of judgment, says, "The wicked shall go away into everlasting punishment."

How astonishing, then, is the folly and the madness of mankind! One would imagine, from their conduct, that they expect either to die like the brutes, or else that God has no *wrath* for them to fear, and no *mercy* for them to desire. Look into the lives of men in general, and you will see that visible and temporal things appear to them the most important, unseen and eternal things the most trifling. They are eager to provide for their frail dying bodies, and to heap up wealth which they cannot carry with them; but take little or no care of the nobler part of their nature, their *never-dying* souls. They are every day laying up for years to come, but take no thought for *eternity*. They are diligent in trading, but negligent in praying. Their shop-books are duly posted, but they seldom consult the book of God. Some who have lived sixty or seventy years, and know that eternity cannot be far off, have perhaps never spent one serious hour in inquiring into the state of their souls, and what preparation is necessary for *eternity*. There are others, less busy about temporal concerns, but equally careless about eternal ones. They waste that precious time in unnecessary sleep or recreation, which was given to them to improve for *eternity*. They contrive a thousand methods to kill time, (as they ignorantly speak,) and are thankful to any one for an expedient to pass it off. They waste God's sacred time, as well as their own, and will not devote even the short interval of a Sabbath to consider the things that make for their eternal happi-

ness. "The life everlasting" is indeed an article of their creed, but is strangely forgotten and lost sight of. The warnings of conscience, the admonitions of friends, the addresses and prayers of ministers, have no abiding effect on their mind. Thus they go on, in a round of folly and impenitence, till their foot slippeth in some dreadful moment, and they are lost for ever!

One of the Fathers, with great beauty and propriety, calls death "the gate of *eternity*." The death of a human creature is his passing out of time into eternity; and what event can be more solemn? Yet, this is so common, that we seldom make any serious reflections on it; and we talk of it with as much indifference as of any common article of news. With regard to death itself, there is one event to the righteous and to the wicked: but O! what a vast difference immediately succeeds! To each, their time of trial is ended, and their eternal state is begun. The righteous man puts off the body with all its cares, temptations, and sorrows; his soul ascends to God, and enters upon everlasting rest, security, and joy. What a glorious and delightful change! The sinner likewise changes his temporal for eternal things; but it is for torment and misery. "When a wicked man dieth," saith Solomon, "his expectation shall perish, and the hope of unjust men perisheth." His last breath and his last hope expire together. He shall never hear preaching or praying any more; never receive one more invitation of mercy. He is brought to the bar of God, to give an account of the time, the means, and the advantages he has enjoyed, and to receive his doom. This is the portion of a wicked man! And is it not then an awful thing to die? You will think so when the king of terrors seizes you. A man of humor, in his gay hours, wrote and published a history of those who had died jesting; but he solemnly retracted it in writing on his death-bed; for he found that death was no jesting mat-

ter. "*Ah! eternity! eternity!*" said a graceless wretch, when dying, and looking dismally at those about him—and there he stopped: he said no more; more he could not say; more he needed not to say. Ponder upon this example; and if you dread such a death, do not lead such a life.

When you hear of the death of others, how proper and useful a reflection would this be, "They are gone into *eternity!*" When you hear the solemn sound of a tolling bell, think, "Another soul is gone into *eternity!*" When you see the funeral of a neighbor, think, "His time is ended; he has arrived at his *eternal* home, and is fixed in an unchangeable state." "Man giveth up the ghost," saith Job, "and where is he?" What is become of him whom, but a few days ago, we saw and conversed with? In what place, with what company, is he now? While I am thus reflecting, what does *he see*, and feel, and think? And how soon will the same thing be said concerning me also: "He is dead!" O that solemn, awful day, that shall finish my course; that infinitely important day when I must enter upon *eternity!* Surely these just and natural reflections should make me serious, as they did a very eminent courtier and statesman in Queen Elizabeth's time, (Secretary Walsingham,) whose memorable words cannot fail to make some impression on every reader. This great man having retired from the busy world into the privacy of the country, some of his gay companions rallied him on his becoming religious, and told him he was melancholy. "No," said he, "I am not melancholy, but I am *serious;* and 'tis fit I should be so." Ah! my friends, while we laugh, all things are serious round about us. God is serious, who exerciseth patience toward us: Christ is serious, who shed his blood for us: the Holy Spirit is serious, in striving against the obstinacy of our hearts: the Holy Scriptures bring to our ears the most serious things in the

world: the whole creation is serious in serving God and us: all that are in heaven or hell are serious. How then can we be gay?

Let us then maintain a steadfast regard to eternity, wherever we are, and whatever we do. Were we deliberately to compare temporal and eternal things, we could never imagine that providing for the present life was worthy so many hours' thought and labor every day, and eternity scarce worthy of half a thought in many hours, and perhaps not one fixed serious thought in many days. Proper thoughts of eternity will restrain our immoderate fondness for the things of time; they will show us that the riches, honors, and pleasures of this life are all temporary, fading, and deceitful. They will teach us to follow even our lawful worldly business with moderation, by reminding us that we have more important affairs to attend to. They will abate our fondness for the distinctions of the world, which are so generally prized. The honors of this world cannot silence a clamorous conscience, much less can they suspend their possessor's *eternal* doom. A great man had an extraordinary mark of distinction sent him by his prince, as he lay on his death-bed. "Alas!" said he, looking coldly upon it, "this is of immense value in this country; but I am just going to a country where it will be of no service to me."

In like manner, considerations of eternity will restrain your fondness for the diversions and amusements of life. You will have better things to mind, nobler objects to pursue. A lady, who had spent the evening at cards and in gay company, returning at night, found her servant maid reading a religious book: she looked over her shoulder and said, "Poor, melancholy soul! what pleasure can you find in poring so long over that book?" That night the lady could not sleep, but lay sighing and weeping: her servant repeatedly asked her what was

the matter? At length she burst into a flood of tears, and said, "O! it was one word I saw in your book that troubles me; there I saw that word ETERNITY! O, how happy should I be, if I were prepared for *eternity!*" The consequence of this impression was, that she laid aside her cards, forsook her gay company, and set herself seriously to prepare for another world. That eminent man, Mr. Philip Henry, when he felt the most acute pain in a fit of the stone, said, "'I am tormented,' but, blessed be God, not 'in this flame.' I am on fire, but, blessed be God, it is not the fire of hell."

A regard to eternity would make us serious and lively in all the duties of religion. A celebrated painter among the ancients, being asked why he took so much pains about his pictures, answered, "I am painting for *eternity*." This thought—"I am reading, I am hearing for *eternity*," would put life and vigor into all our religious exercises.

Serious thoughts of eternity will render the Gospel of Jesus Christ unspeakably precious. They will lead us to receive those humbling truths which are so opposite to the pride of worldly men. Why is it that the approach of death and eternity fills the mind with fear and apprehension? It is because we are *sinners;* and therefore "judgment is come upon all men to condemnation." And indeed it is "a fearful thing to fall into the hands of the living God." When these terrors of the Lord have taken hold of the conscience, how refreshing is it to hear that the word of God reveals a free, full, and everlasting salvation! It publishes pardon and eternal life as the gift of God, through the obedience and death of his Son JESUS CHRIST; without which there could have been no forgiveness of sin, no admission into eternal happiness. It is therefore only through faith in his blood, that we can hope for the justification of our persons. It is only through the power of his grace, that

we can attain a meetness for the inheritance above. Thus shall we excite and cherish the most grateful and affectionate emotions of the heart towards our Lord Jesus Christ, and God, even our Father, "who hath loved us, and given us everlasting consolation, and good hope through grace;" and, in proportion to the solidity and liveliness of that hope, it will fill us with joy unspeakable and full of glory.

And now, candid reader, permit me to request that you would most seriously and carefully review this subject, and ask yourself: "O my soul, art thou prepared for *eternity*?" Prepared, or not, eternity is at hand. Let me entreat this small favor of you, to retire this very day, and spend a little time in thinking upon eternity. Ponder in your mind what it is to live in a state of endless happiness, or endless misery. If you will do this, I shall have a cheerful hope that one quarter of an hour, so spent daily, may be the most profitable you ever spent in all your life; and that God will make the meditation useful to your soul, and the beginning of eternal felicity. If I thought an apology necessary for dwelling so long on *eternity*, and being so earnest in this address, that apology should be no more than the answer which a pious man once made to this question from his friend, "Why do you spend so much time in reading, meditation, and prayer?" The good man lifted up his eyes and hands to heaven, and said, with great solemnity—"*for ever! for ever! for ever!*"

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THE

DECAY OF SPIRITUAL AFFECTIONS.

BY REV. DR. JOHN OWEN.

Some there are, yea, many, who, at the time of making a profession of their *conversion* to God, have a great appearance of vigorous, active spiritual affections: yea, it is so with most who are really converted.

In some, this vigor of spiritual affections is from the real power of grace exerting its efficacy on their hearts. In others, it is from other causes. The change that is made, whatever it be, is most striking when it is wrought upon persons in their younger days; for then their spiritual affections, so far as they are connected with the natural powers, are most active, and bear the greatest sway in the soul. But many Christians, as they increase in age, and grow up in worldly wisdom and in the love of earthly things, and multiply secular cares, decay in their spiritual affections. They abide in their profession, but have "lost their first love."

It is a shame and folly unutterable, that it should be so with any who make profession of that religion, wherein there are so many *incomparable excellencies* to endear and engage them to it more and more. But why should we hide what experience makes manifest, and what multitudes proclaim concerning themselves? I look upon it as a great evidence of life and growth in grace, when men, as they grow in age, grow in an *undervaluation of present things;* in contempt of the world; and abound more in the duties of charity and love. As we have before said, usually the *entrances* upon a religious life are attended with vigorous, active affections towards spiritual things. Of them who really and sincerely believed, it is said that "they rejoiced with joy unspeakable, and full of glory." And of those who only had a work of conviction on them, that they "received the word with joy," and did "many things gladly." In this state many abide and thrive, until their affections are transformed into the image and likeness of things above.

But with many it is not so: they fall into a woful decay of their spiritual affections, and consequently, in their whole profession and conversation, their moisture is changed into the drought of summer. They have no experience of the life and actings of spiritual things within them, nor any comfort or refreshment from them. They honor not the Gospel with any fruits of love, zeal, or delight; nor are they useful any way to others, by their example. Some of them have had seeming *recoveries*, and are yet again relapsed into a lifeless frame; warnings, afflictions, the word, have awakened them, but they are again fallen into a *dead sleep;* so that they seem to be "trees whose fruit withereth, without fruit, twice dead! plucked up by the roots."

There may be *a time of temptation*, wherein a soul may apprehend in itself, not only *decay*, but an utter *loss* of all spiritual affections, when it is not so. As believers may judge that the Lord hath forsaken and forgotten them, when he hath not; so they may, under temptations, apprehend that they have forsaken God, when it is not so. A man in the night may apprehend he has lost his way, and be in great distress, when he is in his proper road. Temptation brings darkness and amazement, and leads into mistakes and a false judgment in all things. They find not grace working in love, joy, and delight, as formerly, nor that activity of heart and mind in holy duties, which spiritual affections once gave them. But yet, it may be, the same grace works in godly sorrow by mourning, humiliation, and self-abasement, no less effectually, nor less acceptably to God.

Again, there may be an *apparent* decay of spiritual affections when there is no *real* decay. The same inward feelings may cease to produce the same outward symptoms and effects. This may be owing to age, to weakness, or infirmity. Men in their younger days are generally more ready to express their sorrow by tears, and their joy by sensible elevation of spirits, than in riper years. But here let it be remarked, that when decay is only apparent, it will ever be a burthen to those in whom it is found. They cannot but mourn and have a godly jealousy over themselves, lest the decays they find should not be in the outward, but in the inward man. And they will labor, that in all duties, and at all times, it may be with them as in the days of old;

though they cannot derive that strength and vigor of spirit from these duties, nor that life and comfort which others have found. There will be, in such persons, no decays in holiness of life, no remissness in the performance of religious duties. If decay be really of grace in the affections, it will be accompanied with a proportionable decay in all other things wherein holiness of life is concerned; but if it be only as to the sensible actings of natural affections, no such decay will ensue. Grace in this case will more vigorously act itself in the various faculties of the soul. The judgment and the will will be more decidedly and uniformly in favor of spiritual things.

When men find their affections quick, active, and intent on other things, as the lawful enjoyments and comforts of life, and yet dull and inactive in the things of religion, it is in vain for them to relieve themselves by supposing that the decays they find in themselves are in natural, and not in spiritual affections. If we see a man in his old age grow more in love with the things of the world, and less in love with the things of God, it is not through the weakness of nature, but through the strength of sin.

A real decay of spiritual affections is an awful frame of heart. It is a consumption of the soul, which threatens it with death every day. Among the many and dangerous evils wherewith this state is attended, are the following.

1. *It is displeasing to the Lord Jesus Christ.* He pities professors and intercedes for them when they are under temptations; but threatens them under spiritual decays. "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember, therefore, how thou hast received and heard, and hold fast, and repent. If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I come upon thee." This state of decay, Christ, who is the head of the church, and of every believer, cannot bear with, since it both reflects dishonor on himself, and is ruinous to those in whom it is found. Christ speaks now the same

to each one of us, that he spoke to the churches of old; for he lives for ever and ever, and is always the same, and his word is living and unchangeable. If any of us are under this frame, the Lord Jesus Christ, by his word and Spirit, testifieth his displeasure against us; and if he be against us, who shall plead for us? Oh, who can stand before the dreadful tokens of his displeasure! The Lord help us to look well to our condition, lest He, in whom we profess to place our only trust, be found our greatest enemy. Take heed of that state, in which Christ himself, our only advocate, hath declared he will not save us.

2. *This state tends above all things to grieve the Holy Spirit.* His work it is, to give an increase and progress of holiness. He begins it, and carries it on. Can any thing be apprehended to be such a just matter of grief and complaint to the Holy Spirit, as to see those whom he had once raised up to holy and heavenly affections, become earthly and sensual, and have no sensible actings of spiritual things within them? This is the only case wherein God speaks to men in the way of complaint and expostulation; and uses all sorts of arguments to convince them of the folly of such a state. "What," saith he, "could I have done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" When the Holy Spirit has nourished and brought us up to some growth and progress in spiritual affections, wherein all his concern in us lies, and we grow cold, dull, and earthly-minded, and cleave to the pleasures and sins of the world, how is he grieved, how is he provoked! It may be, this consideration of *grieving the Holy Spirit* has no great weight with some; if so, it would be impossible for them to give a greater evidence of a profligate hardness in sin.

3. *This state is absolutely inconsistent with all comfortable assurance of the love of God.* Whatever assurance of God's love persons under the power of such a frame pretend to, their security is only a sinful security, and not a gracious assurance of peace. It is ever the case, that when professors decay in spiritual affections, stupidity of conscience and security of mind also grow upon them; unless, perhaps, they are for a time in trouble and distress, by being surprised into some great sin which reflects severely on

their consciences. That peace with God, and a comfortable assurance of salvation, should be consistent with an habitual decay in grace, is contrary to the whole tenor of Scripture; and the supposition of it would be the bane of religion. I do not say that our peace and assurance of the love of God arise wholly from the actings of grace in us; there are other causes also for these; but this I say, under an habitual declension of grace in the affections, no man can maintain a gracious sense of the love of God, or of peace with him. True peace with God is a fruit that will not grow on a vain, earthly, selfish frame of mind. "Do men gather grapes of thorns, or figs of thistles?" Nothing can be so ruinous to our profession, as once to suppose it an easy matter, a thing of course, to maintain peace with God. God forbid that our utmost endeavors to thrive in every grace should not be required thereto; for the whole beauty and glory of our religion depend upon it. "To be spiritually minded is life and peace."

4. *Such a decay as we have described is a dangerous symptom of an evil state and condition, and of the most awful self-deception.* I do not say that every one in whom there is this prevalent decay in spiritual affections is deceiving himself—that he is certainly a hypocrite: I only say, that where it continues without remedy, it is such a symptom of hypocrisy as that he who is wise and hath a care of his soul will not rest until he has searched it to the bottom. It seems as if such persons had had a false or imperfect work in that conversion unto God which they have professed. Now, it is the nature of such a work greatly to flourish for a season, in all the principal parts and duties of a profession; but it is its nature, also, gradually to decay, until it is quite withered away: in a few, it is lost by the power of some vigorous temptation; but in most the decay is gradual, until the work entirely disappears. Wherever this decay exists, it is the duty of men to examine how things stand with them, and to know whether they have ever savingly closed with Christ; since there is every appearance of the work's being of another nature. A saving work thrives and grows; but a false and imperfect work, having no root, withers away.

5. *Persons in this state of decay are apt to entertain false hopes and notions, whereby the deceitfulness of sin puts forth its power to harden them to their ruin.* This pernicious effect

is produced by the prevalency of a particular sin, or by the neglect of spiritual duties and the indulgence of a vain conversation in the world. Some plead for indulgence *only in one sin*. Let me be spared in this one thing, and in others I will be exact enough. There have been persons, who have lived long in the practice of some gross sins, and yet all the while used a semblance of great diligence in other duties of religion. In this way poor sinners delude their own souls. Suppose it were possible that a man should give himself up to any sin, or be under the power of it, and yet be observant of all other duties; yet this would give him no relief as to the eternal condition of his soul. One sin, willingly lived in, is as able to destroy a man's soul, as a thousand. Besides, what we have supposed is practically false. There is no man that lives in any one known sin, but he really lives in more, though that one may bear the chief sway. Let no man relieve himself with the thought that it is but *one* sin, while that one keeps him in a constant neglect of God. Where God is not loved supremely, he is not loved at all. Let not the light you have, nor your gifts, nor your duties, nor your profession, deceive you; if you live in sin, you love not God.

There are some who determine, that at such or such a season, after such satisfaction in sin, they will utterly give over, so as that finally iniquity shall not be their ruin. But this is a false notion also, an effectual instrument of the deceitfulness of sin. He that will not *now* give over, that will not immediately, upon the discovery of the prevalency of any sin, and warning about it, endeavor sincerely and constantly to relinquish it, say what he will, never intends to give over; nor is it probable, in an ordinary way, that he ever will.

There are many who are ready to say, that though they have some cause to mistrust themselves, yet their condition is not so bad as some may apprehend it. This arises from hence, that they have not yet been overtaken with any enormous sin, which has filled their consciences with disquiet or terror. But let such remember, that every decay is dangerous, and especially that which the mind is ready to plead for an excuse.

If any suppose their decay does not arise from themselves and the evil of their own hearts, but from their cir-

cumstances, business, and state of life, from which, when they are freed, they will return at least to their former love and delight in spiritual things, they are deceiving themselves. Let men's circumstances be what they will, all their departures from God are from an evil heart of unbelief.

Many judge it no hard matter to retrieve themselves out of this state, but that which they can easily do, when there is absolute necessity for it. But this is a false notion also. Recovery from backsliding is the hardest task in the Christian religion, and which few do either comfortably or honorably.

In this state, I say, men are apt, by such false reasonings, to deceive themselves to their eternal ruin. Wherefore I add, that they who find themselves under the power of this wretched frame, who are sensible in themselves, or at least make it evident to others, that they are under a decay in their spiritual condition; if they rest in that state, without groaning, laboring, and endeavoring for deliverance from it, they can have no well-grounded hope of life and immortality; yea, they are in those paths which go down to the chambers of death.

I shall close with some advice to such as find themselves in a state of spiritual decay, and are desirous of being delivered from so dangerous a situation.

Remember whence you are fallen. Call to mind former days; consider if it were not better with you then than now; when in your lying down and rising up you had many thoughts of God, and of the things of God, and they were sweet and precious to your souls; when you rejoiced at the "remembrance of his holiness;" when you had zeal for his glory, delight in his worship, and were glad when they said, "Let us go up to the house of the Lord;" when you poured forth your souls with freedom and enlarged affections before him, and were sensible of the visits and refreshments of his love. Remember what peace, what tranquillity of mind you had, while it was thus with you; and consider what you have gained, since you have in any degree forsaken God. Dare to deal plainly with yourselves. Is it not true, that all wherein you have to do with God, is either from custom and selfishness, or is attended with trouble, disquiet, and fears? Do you truly know, either how to live, or how to die? Are you not sometimes a terror to your-

selves? It must be so, unless you are hardened through the deceitfulness of sin. What have sin and pleasure, which you have received into your hearts in the room of God and heavenly things, done for you? Speak plainly. Have they not wounded you, weakened you, and brought you into that condition, that you know not what you are, or to whom you belong? What are your thoughts, when your eyes are most open to your danger, when you are most yourselves? Do you not sometimes pant within yourselves, and say, O that it were with us as in former days? If you can be no way affected with the remembrance of former things, then one of these two great evils you are certainly under: either you have never had a real work of grace in your souls, or you are hardened through the deceitfulness of sin.

Let those to whom this frame is a burden, consider, that as there are many things dreadful, pronounced in the Scriptures against backslidings and backsliders in heart; yet also there are special calls and promises given to those in your condition, who earnestly desire to return. "Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever." Again, "I will heal their backslidings, I will love them freely; for mine anger is turned away from them."

As you design to live and not die, yield obedience to these calls; plead these promises before God, doing it with faith. As you value your souls, defer not the duty to which you are called, for one moment. You know not how soon you may be beyond the reach of calls and promises.

As to those who, on these and the like considerations, do not only desire, but will endeavor also to recover themselves from this condition, I give them this advice: BE IN GOOD EARNEST. *If you will return,* RETURN, COME. Make thorough work of it; this you must do, some time or other, or you will perish. Why not do it now? Why is not this the best season? Who knows but it will be the only time you will have for it? O remember, that trifling endeavors, occasional resolutions and attempts, will pass away like the "morning cloud and early dew," and leave your souls to ruin. Unless there be universal diligence and perseverance in your endeavors, you are undone. "Then shall ye know, if ye follow on to know the Lord."

No. 116.

SABBATH OCCUPATIONS.

Friend—Allow me to ask, What are you engaged in, or whither are you going? Are you preparing to join in the public worship of God; or are you following your worldly business, or seeking for amusement on this day? If one of the latter is your object, do you not recollect that this is the day which God has marked as his own, by the fourth commandment? But lest you should have forgotten it, permit me to refresh your memory. In the 20th chapter of Exodus it is thus written:

"Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it."

What excuse can you now make for profaning this day, which God has pronounced holy? If you did not know it before, you can now plead ignorance no longer. But, perhaps, this is not the first, nor the second time you have broken this commandment, by working, travelling, drinking, and many other idle practices: your own conscience will tell you whether I am right in what I suspect or not.

Perhaps you will say, "It is not often that I break this commandment." Show me any one authority from the Bible which permits you to break it at any time. I am certain you cannot. It does not appear that the man who was stoned in the wilderness, for gathering sticks on the Sabbath-day, had ever done so before; and yet he was stoned to death, God himself being the Judge, who tried the cause, passed the sentence, and ordered Moses to see it executed. See Numb. 15 : 32. Were you, and all who break the Sabbath, to be struck dead by the visitation of God, what a dreadful spectacle would be exhibited! It is to be feared, there would hardly be a house, a street, or a road, where there would not be some dead! It is only by the patience and long-suffering of God that you are spared, that you may repent, and not perish; and will you despise this mercy, and continue to insult your God, Sabbath after Sabbath? If you will do so, beware lest he cut you off suddenly, and deliver you over to everlasting torments. Or, if sudden judgment should not overtake you, as you know it has others, in very awful and numerous cases, be sure your repeated and aggravated sins will find you out at death, at judgment, and in hell, where your misspent, abused Sabbath hours will be avenged with ages of useless sorrow.

But perhaps you will say, "I see those who are my betters, and who ought to know what is right, travelling, driving about in their carriages, and following their amusements, as much on the Sabbath as on any other day." If so, they will have to answer for it at the dreadful day of

judgment; but their conduct, my friend, is no rule for you. The Bible, which ought to be your rule of life, directs you not to "follow the multitude to do evil." Exod. 23 : 2. It declares, that "though hand join in hand, the wicked shall not be unpunished." Prov. 11 : 21. Perhaps you may say, "I am a poor man, or I have a large family, and cannot afford to be idle: besides, I can make more by working, and letting my cattle work on this day, than on any other; and you know I should disoblige my employers and customers, were I to refuse their orders." Oh, friend, reflect for a moment on the folly, as well as sinfulness, of these excuses; so far from excusing, they add to your sins. Can you not trust to God for such a blessing on your six days' labor, as will supply the wants of your family? By working on the Sabbath, you plainly declare that you will not trust him. And if so, how can you expect that he will bless any thing you do? Is it not God, whose day you are breaking, who gives you health and ability to earn the food that you eat, and the clothes that you wear? Can all your wages do you good, if he puts his curse upon them? The little that is got in the fear of God goes much further than the rewards of sin. How many are there, who have all their earnings poisoned by their greediness in working on the Sabbath! God can send sickness to take away what is sinfully gotten. Look around among your neighbors, and if you know any one that fears God and keeps his Sabbath, I will venture to say that you find that man more happy and comfortable than those who work, or take their pleasure on those days. "Godliness hath the promise of the life that now is," as well as of "that which is to come." Poor unhappy creatures, who are toiling at your labors, keeping open your shops, sitting at your stalls, when you ought to be employed in worshipping God, and seeking for the salvation of your souls by Jesus Christ his Son, how much do I pity you, how much do I blame you! I will suppose, that by working on

the Sabbath you gained six times as much as on any other day; but let me ask you, in the words of our Lord Jesus Christ, "What would it profit you, if you gained the whole world, and lost your own soul?" If you fear disobliging your master or employers, it plainly shows that you fear man more than God. But let me ask you, Are you to obey God, or man? and which ought you to seek to please? Oh, my friend, remember that Jesus Christ hath said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Matt. 6 : 33.

Perhaps you may say, that you do keep the Sabbath day holy; for you go to church, and when going on business, or a journey, you attend prayers in the way; and you think there is no harm in working, travelling, or entertaining yourself with your friends for the remainder of the day! But be assured, my friend, whatever you may think, there is much harm in it, though you may have been at prayers: observing the day in one part, will no more excuse you for profaning the remainder, than having hitherto kept the whole law would excuse you for committing murder. The Sabbath-day consists of as many hours as any other day, and it is the *day*, and not a particular part of it, that God commands to be kept holy. Suppose you hire a laborer for a day, do you not consider him as bound to work for you the whole of that day, except during the time allowed for his meals? or would you pay him the day's wages, if he only worked for one hour and a half? I am very certain you would not. And do you suppose that the great God will allow you to despise his day, and put him off with a formal service of an hour or two? Be assured he will not; he will require it of you.

Had the laws of your country enacted, that every Sabbath-breaker should lose his property and substance, and also be confined in prison for life, would you then dare to break it, when you knew the consequence? It is true, you

are not subject to such punishments here; but let me tell you, that, by the laws of God, you are exposed to much more dreadful judgments hereafter. The wilful breach of any one of God's commandments subjects you to the loss of both soul and body, when they will be cast into a prison from whence there is no escape, even into that bottomless pit, "where there is weeping, and wailing, and gnashing of teeth; where the worm dieth not, and the fire is not quenched." Will you, therefore, fear the power of man, and yet pay no regard to the laws of that God who can destroy both soul and body in hell? Consider that, at this moment, you are exposing yourself to his just vengeance: this very night your soul may be required of you, and you may be summoned before the bar of that dreadful Judge, whose laws you are now breaking, and whose judgments you seem at present to despise.

Ah! could one of those miserable and tormented spirits which are at this moment suffering the agonies of eternal despair, tell you what he feels, and what he would give for one hour of this sacred day which you are trampling under foot for pleasure or for gain, so as to have the offers of pardon and eternal life made to him but once more; how would you tremble to hear his language, and fear lest this Sabbath should pass away, before you were delivered from that curse under which he suffers! Be assured that, unless you repent, a few more broken Sabbaths will make you his companion, and fellow-sufferer. Some are now in hell, who were on earth breaking with you, perhaps, the last Sabbath. Do you not know some one who lately prostituted the sacred day with you at work, or in idleness, if not in the public-house, who is now dead? Be sure, that, if he did not truly repent, he is a wretched soul, in the fire that can never be quenched. And, as surely as you follow his sins, shall you suffer his punishment. You cannot tell but this may be the last warning you may ever have.

God has the same abhorrence of the sin of breaking the Sabbath now, that he had when he commanded his ancient people to put to death the person that should be guilty of it; saying, "Ye shall keep the Sabbath, for it is holy unto you: every one that defileth it, shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done, but the seventh is the Sabbath of rest, holy to the Lord. Whosoever doeth any work in the Sabbath-day, he shall surely be put to death." Exodus 31 : 14, 15. And though God does not now require his people to put Sabbath-breakers to death, yet he often calls them into the eternal world, while in the act of transgression, to appear before him, with all their guilt upon their heads.

A few of these affecting and alarming providences I shall now mention; and may God grant that they may prove a salutary and effectual warning to every reader who provokes God to come out against him in wrath, by profaning his holy day.

In a town in Connecticut, a man and his companions, on the Sabbath, went out in a boat for the purpose of fishing; but soon the boat upset, and two of them were hurried into eternity.

A number of young men went out, on the Sabbath, to a forest, and cut a small tree, for a liberty-pole. And while they were bringing it home upon a cart, one of the wheels suddenly went down a low place, and the pole struck one of the young men upon his head, and killed him upon the spot. And there he lay, a fearful spectacle of the wrath of God against those who profane the Sabbath.

A young man, in the state of Connecticut, went, after public worship on the Sabbath, to a pond, for the purpose of bathing. His parents supposed that he was in his chamber, engaged in reading; and they knew not his danger, till a messenger arrived, and informed them that he was drowned.

A young lady, in the state of New York, agreed with her associates to meet on the Sabbath for a party of pleasure. When the day arrived, she mounted her horse to join her companions. But she had not proceeded far, when she was thrown from the horse. Although she was not materially injured, yet conscience in some measure awoke, and she knew that she was doing wrong. She observed to her friends that she would never again visit on the Sabbath; and that she would then return, were it not for disappointing her companions. She proceeded, but was soon thrown from the horse again, and so severely injured that she shortly after died.

A man in Vermont took up a carpenter's instrument on the Sabbath, for the purpose of doing some unnecessary business; and, in using it, he gave himself a wound which soon ended his days, and sent him to the tribunal of his final Judge.

A man in the vicinity of New Orleans set out on a Sabbath morning to cross a river, on some worldly business. As he could find no boat but one which was fastened to a tree by a lock, he attempted to get that. Some persons who were present requested him to desist from his purpose. But he replied, that he would either go to the other side of the river, or to *hell*. He therefore broke the lock, and entered the boat. But he had not gone far when it upset, and he was launched into a boundless eternity, in the midst of his impiety.

Several young men in New Hampshire went to the Merrimack river, on the Sabbath, to bathe. After being in the water about an hour, they came on shore. One of them boasted that he had spent many Sabbaths in this way; and said that he meant to spend many more. His companions were about to leave the river, and requested him to do it. But he refused; and said that, at any rate, he would have another good swim. He then plunged into the river,

and, although one of the best swimmers, sunk to the bottom, and was raised a corpse. His spirit had returned to God, to receive its irrevocable doom.

Three young persons in Massachusetts went out, on the Sabbath, to amuse themselves by sailing on a mill-pond. The next day they were all found at the bottom of the pond.

A young man in New Hampshire, who had often profaned the Sabbath by bathing, one Sabbath boasted that he had bathed that day in two ponds, and that he would yet bathe in another. At evening he was found at the bottom of the pond, and carried home a corpse.

By records which have been kept in a place near one of our large rivers, it appears that more than twice as many have been drowned there on the Sabbath as on any other day of the week. And those who were thus drowned, were cut off as in a moment, while breaking the command of God.

Several lads in Massachusetts went out in a boat, on the Sabbath, for amusement. A tithingman saw them, and ordered them to come on shore. But they treated his orders with contempt; and, while making efforts to get out of his reach, they overturned their boat, and found themselves at the bar of God.

A lamentable occurrence, says the London Baptist Magazine, took place on Lord's day, July 4, 1824, which may prove an additional warning to those who spend the sacred hours of the Sabbath in folly. Six young men, belonging to the town and vicinity of Ulverstone, Lancashire, resolved on having a pleasure excursion in a boat. They set off from Ulverstone very early in the morning, and intended to proceed down the bay of Morecambe, and visit the southern extremity of the island called Walney. The evening arrived, and the night passed over, but they did not return. On Monday, their friends were extremely anxious concerning their safety, and made inquiry in all directions, but to no purpose. The result has proved, alas! too plainly, that all

have perished; not one having escaped to communicate to their friends the tidings of woe, or relate the particulars of the accident. It is supposed a squall had upset the boat, which was found empty, and precipitated all within into the deep. At the date of this, four of the bodies have been found.

The writer was called on to discharge the painful duties of the funeral service at the interment of one of them. He was a young man, about thirty-one years of age, the son of religious parents, members of the Independent church at Ulverstone. They accustomed him, from his infancy, to attend the house of God; but when he arrived at manhood, he broke through the restraints of education; he associated with the profligate, and became himself a profligate. Not long before the awful catastrophe, in conversation with a pious relative, he expressed himself to this effect: "What is there," said he, "of pleasure that I have not tried? yet I cannot obtain happiness. I know the good man is the only happy one. I would give the world to be such; but I cannot pray." His relative wished him to attend religious service at the chapel. "I would," he replied, "do any thing almost that you wish me, except attending there — that I cannot do." Such were the sentiments of his heart, and such the despairing condition into which he had brought himself by his sin. Did he find satisfaction in his iniquity? No; he confessed the contrary; he was wretched; he honestly acknowledged that; for, with all his crimes, he abhorred deceit, and urged that as one reason why he could not attend the house of God—lest he should seem, by hypocrisy, to disgrace the cause of religion. His Sabbaths, of course, were misspent; and, it is said, some former escapes from a watery grave might have taught him wisdom. Being an excellent swimmer, he thought himself always secure; but the time was come when divine forbearance grew weary. He was found a great distance from the place where it is supposed the boat upset, and probably sunk, after

contending with the waves for a great length of time. He was naked, and so disfigured as scarcely to be recognized by his relatives. The immortal spirit was forever gone. Reader, reflect on the wages of iniquity! Be admonished. Art thou a barren fig-tree? Even now, the axe is laid unto the root: if thou bear fruit, well; but if not, God shall speedily cut thee down. Beware, lest he take thee away with a stroke; then a great ransom cannot deliver thee.

The Sabbath-breaker is exposed continually to instant death. And he is exposed to everlasting destruction in hell. He must repent and forsake his sins, or he must perish for ever. Those who were thus cut off, while breaking the command of God, were, perhaps, not greater sinners than many who are spared. But, being exposed to sudden death, they ought to have been engaged in an employment which would have fitted them for heaven. Instead of this, they were provoking God to destroy them, by openly profaning his precious Sabbath. And what time had they to repent or obtain pardon? And where can the person go, who persists in transgression till God cuts him off, but to the world of despair?

My friend, you are in the hands of that God who hath commanded you to "*remember the Sabbath-day to keep it holy.*" You are breaking his command. And yet without him you cannot draw a single breath. He can easily destroy you; and if you continue to profane the Sabbath, he will do it. "*He that, being often reproved, hardeneth his neck, shall be destroyed, and that without remedy.*"

Oh! I beseech you, for the sake of your never-dying soul, consider what I now lay before you: read it over and over again, till it pleases God to bring you to a sense of your guilt and danger, and to work in you true repentance, living faith in Jesus Christ, and a firm resolution of paying respect and obedience to *all* his commandments.

Should you ask me how you ought to keep this day holy, I feel great pleasure in directing you.

If you are sensible of the blessings which the Sabbath affords, you will hail its returning dawn with praise and thanksgiving; you will pray to God to free your heart from worldly thoughts and cares, and enable you to profit by the means of grace which he has afforded you. You should employ the early part of the morning in prayer and reading the Bible, or hearing it read, and thinking upon it. This will prepare you for joining in the prayers and praises of the congregation, and for hearing that Gospel preached, which will direct you in the way of life, and is able to make you wise unto salvation.

After worship, you should return home, thinking of what you have heard, and talking with your family or friends about it, seeking to apply it to yourself, and praying to God to make it profitable to you. If you are a husband and a father, you must be careful that all your family attend the worship of God with you. Suffer not trifling excuses to keep your wife and children away from the house of God. But you must also worship God in your own house, as well as in public. Call your family together, in the morning and evening, read the Bible to them, pray with them and for them, and teach them, as far as you are able, the things of salvation. If you cannot instruct your children yourself, send them to a neighboring Sabbath-school, where they may be taught to read God's word, and to know their duty to God and man. Be careful that no one belonging to you is suffered to mix in the company of those who break the Sabbath, lest their example should tempt him to do the same; nor, under pretence of needful recreation, to loiter about the streets or fields in the hours between and after public worship. The remainder of the day you should seek to improve in such a way as will be most profitable to your own soul, and the soul of each in

your family; for if you are determined to keep the Sabbath-day holy, you will no longer keep company with those who profane it.

If you have no Bible, or feel your ignorance of the truths of religion, seek out, among your neighbors, for some religious persons who observe the Sabbath: they will be glad to receive you among them: there you will hear the Bible read, and you may derive more benefit than you can conceive at present from their experience and conversation. They will perhaps tell you, that formerly they were in the same blind and unconcerned state as yourself; how they were awakened to a sense of their lost condition, and brought to seek the Lord; how they sought him by fervent prayer; how they found peace with him through the blood of his dear Son Jesus Christ, which "cleanseth from all sin;" how he has given them, not only the pardon of their sins, but the good hope of his favor; and taught them by his Holy Spirit to see that, although they are guilty in themselves, they are accounted righteous before God for the sake of Jesus; that they "shall not come into condemnation, but are passed from death unto life." They will bring you to those ministers from whom they have derived comfort and instruction in righteousness, and they will all pray for you, which is a greater blessing than you may be aware of; "for the effectual, fervent prayer of a righteous man availeth much."

If you will spend the Sabbath in such a manner as this, you will soon find the comfort of it; you will no longer look upon it as a restraint or drudgery, but will esteem one such day better than a thousand spent in idleness and folly; and if so, you will be prepared to conclude it as you began, with prayer and thanksgiving. After such a Sabbath, you will be able to enter on the business of the following week with cheerfulness, and with a lively hope that God will abundantly bless your labors.

No. 117.

IMPORTANT QUESTIONS.

WITH

ANSWERS FROM THE BIBLE.

I. Do you consider that you have an immortal soul, infinitely more valuable than the body?

Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it. Eccl. 12 : 7.

Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. Matt. 10 : 28.

II. Have you ever seriously considered that the human soul is in a guilty, polluted state; and, of course, in danger of eternal death?

Behold, I was shapen in iniquity; and in sin did my mother conceive me. Psalm 51 : 5.

There is none righteous, no, not one. Rom. 3 : 10.

We were by nature the children of wrath, even as others. Eph. 2 : 3.

III. Are you aware that the holy Scriptures are full of solemn and awakening admonitions, to induce us to consider the salvation of our souls as the first and most important concern?

To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness. Heb. 3 : 7, 8.

Be ye also ready; for in such an hour as ye think not, the Son of man cometh. Matt. 24 : 44.

What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Matt. 16 : 26.

IV. Are you not alarmed by the solemn apprehension, that peradventure you may be called out of time into eternity, by some sudden and unexpected stroke; and not even be allowed a moment to think or pray, or in the least degree to prepare for ETERNITY?

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth. Prov. 27 : 1.

And he said, This will I do: I will pull down my barns, and build greater, and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee. Luke 12: 18–21.

V. You have broken the divine law, and offended the great God: are you brought to see the sinfulness and danger of these things; and are you humbly confessing, and truly repenting of the same?

God now commandeth all men everywhere to repent. Acts 17: 30.

Except ye repent, ye shall all likewise perish. Luke 13: 5.

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. Acts 5: 31.

There is joy in the presence of the angels of God over one sinner that repenteth. Luke 15: 10.

Godly sorrow worketh repentance to salvation not to be repented of. 2 Cor. 7: 10.

VI. If you are indulging the hope of repentance in time to come, and promising future amendment, are you not awfully deceiving yourself, inasmuch as the time of sickness, and the hour of death, may suddenly overtake you?

And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. Acts 24: 25.

For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. James 4: 14.

VII. Do you know that you are in danger of mistaking your own character, condition, and prospects? And if so, should you not examine your heart and state before God?

The heart is deceitful above all things, and desperately wicked: who can know it? Jer. 17: 9.

And you hath he quickened, who were dead in trespasses and sins. Eph. 2: 1.

I know you, that ye have not the love of God in you. John 5: 42.

The carnal mind is enmity against God. Rom. 8 : 7.

Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting. Psalm 139 : 23, 24.

VIII. Have you considered the law of God, that it is holy, just, and good? Have you tried yourself by it? Do you know it is spiritual, and therefore extends to your thoughts and intentions, as well as to your words and actions; and that if you offend in one point, you are condemned?

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment: but I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment. Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. Matt. 5 : 21, 22, 27, 28.

For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment which was ordained to life, I found to be unto death. Rom. 7 : 9, 10.

Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. James 2 : 10.

IX. Are you aware that all your own righteousness is as filthy rags, and is in itself utterly insufficient to justify you; that it must in no sense be relied upon as the ground of your acceptance with God?

The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other. Luke 18 : 11–14.

But we are all as an unclean thing, and all our righteousnesses are as filthy rags. Isa. 64 : 6.

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing

of regeneration, and renewing of the Holy Ghost. Titus 3 : 5.

X. If you are convinced, and affected by these important truths, do you know that the Holy Ghost alone can work an effectual change in your heart; that you must be born of the Holy Spirit, or you cannot see the kingdom of God?

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. John 3 : 5.

Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 1 Cor. 2 : 12, 14.

XI. If you are touched with compunction; if you cry, "What must I do to be saved?" have you considered the love of God in giving his Son to die for the sins of the world? Have you believed that Jesus Christ is God over all, blessed for ever, but was made flesh, that he might be sin for you, who knew no sin? And will you listen, poor lost sinner, when the ministers of Christ beseech you, in Christ's stead, to be reconciled to God? Will you come to him; will you receive him; will you venture to cast your poor ruined soul on him; to be redeemed, cleansed from all sin by his blood, justified before God?

The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth. John 1 : 14.

He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only-begotten Son of God. John 3 : 18.

For all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Rom. 3 : 23–25.

XII. Are you aware that you cannot escape, if you neglect so great salvation; that unless you are justified by

the blood of Jesus Christ, who is the end of the law for righteousness to every one that believeth, you will die in your sins? Nay, do you know that it is the greatest of sins to despise the blood of Christ, and the atonement he has made?

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him? Heb. 2 : 3.

He that despised Moses' law, died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Heb. 10 : 28, 29.

XIII. If you profess to be justified by the blood of Christ through faith, and become a child of God, by being born of the Spirit, are you aware that the only scriptural and decisive evidence of your being in that happy state is, the real sanctification of your heart, by the Holy Spirit; so that by the Spirit you mortify the deeds of the body, crucifying your affections and lusts, and come out from the wicked world?

And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. 1 Cor. 6 : 11.

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Titus 2 : 14.

Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. Titus 2 : 12.

Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. James 2 : 18.

XIV. Do you keep in recollection, that while all spiritual blessings are revealed in the exceeding great and precious promises of God in Christ, yet they must be sought for, nay, wrestled for, by earnest prayer, until you obtain them; looking unto Jesus, that by the power of his death your old man of sin may be destroyed, and you may walk in newness of life?

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Matt. 7 : 7.

Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them. Ezek. 36 : 37.

Behold, he prayeth. Acts 9 : 11.

Pray without ceasing. 1 Thess. 5 : 17.

If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him? Luke 11 : 13.

XV. Are you diligent in using the means of grace? Do you love and prize the Lord's day, and keep it holy? Do you consider it your duty and privilege to dedicate it wholly to the concerns of the soul and eternity, and to employ it in the peculiar service of God?

Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it. Exod. 20 : 8–11.

XVI. Do you experience that the ways of God are ways of pleasantness?

Her ways are ways of pleasantness, and all her paths are peace. Prov. 3 : 17.

Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope. Rom. 5 : 1–4.

XVII. Do you value, and constantly attend the preaching of the Gospel? Do you diligently search the Scriptures, considering that these are the appointed means of your becoming wise unto salvation, through faith that is in Christ Jesus?

So then, faith cometh by hearing, and hearing by the word of God. Rom. 10 : 17.

And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. 2 Tim. 3 : 15.

O how I love thy law! It is my meditation all the day. Psalm 119 : 97.

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me. John 5 : 39.

Open thou mine eyes, that I may behold wondrous things out of thy law. Psalm 119 : 18.

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Acts 17 : 11.

XVIII. Are you constant, diligent, and faithful in self-examination, dreading formality and hypocrisy above all things?

This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. Matt. 15 : 8.

They profess that they know God; but in works they deny him, being abominable, and disobedient, and to every good work reprobate. Titus 1 : 16.

Having a form of godliness, but denying the power thereof: from such turn away. 2 Tim. 3 : 5.

XIX. Should you not, my dear fellow-immortal, above all things, remember and be affected with the thought that nothing can support or comfort you in the hour of death, but the saving knowledge of the Lord Jesus Christ, and a scriptural hope of heaven through him?

O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ. 1 Cor. 15 : 55–57.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me. Psalm 23 : 4.

Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. Rev. 14 : 13.

XX. Finally, do you consider, that there will be a solemn judgment both of the righteous and the wicked; that you, and I, and the whole world, must appear at that day, not as spectators, but as parties concerned, and shall receive a righteous sentence from the great and holy God?

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. Matt. 25: 31, 32.

The Lord Jesus shall be revealed from heaven with his holy angels, in flaming fire taking vengeance upon them that know not God, and obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. 2 Thess. 1: 7–9.

Be ye therefore ready; for in such an hour as ye think not, the Son of man cometh. Matt. 24: 44.

These shall go away into everlasting punishment; but the righteous into life eternal. Matt. 25: 46.

Have you read these questions? Are they not drawn from the holy Scriptures? Are they not infinitely important in themselves? Do they not respect things which relate to your present and eternal interest? Have you not neglected them, either through your hurry in business, or your fondness for the amusements and follies of the world? Oh, that you may now be wise, that you may understand these things, and seriously consider your latter end! What a mercy that you have not been cut off in your ignorance, and in your sins; that you have not been banished from the presence and kingdom of God. God waits to be gracious. The door of mercy is yet open; and yet there is room. Jesus Christ came into the world to save sinners, yea, the very chief of sinners. His blood cleanseth from all sin. Now is the accepted time, now is the day of salvation. Come, poor sinner, to this neglected Redeemer; he gives righteousness, and peace, and glory. He casts out none that come to him by faith. May the Lord work in you, both to will and to do of his own good pleasure; and the end shall be peace and life everlasting.

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FRIENDLY CONVERSATION.

My Dear Friend—Will you permit one, with the best intentions, to converse with you a few moments on a very important subject? As a friend, I feel interested in your welfare: allow me, then, to inquire, What are you? What ought you to be? What must you be?

I. *What are you*, my friend?

The question is one which each of us should be prepared to answer, and it surely deserves your serious consideration.

You are *a rational and an accountable being*. The past you can remember. You can reflect and reason on what is present—on any piece of work you are engaged in, or on the friendly Tract in your hand. And the future you can anticipate, or look forward to. Hence those alarming thoughts which you have felt when a friend has been snatched away by the iron hand of death, or when pale sickness has threatened to bring you to "the king of terrors." Of all the creatures on earth, man alone is capable of doing this. This faculty you and I have received from God our Maker; and hence,

We are *accountable* to him for every thought we think, for every word we speak, and for every thing we do. Matt. 12: 36. God has not left us to do as we think proper; he has given us a law, which is exceedingly broad, extending to thought, word, and action. This law is contained in the

Bible, and is holy, just, and good. Did you ever think of this, my friend?

The law of God proves that you are a *sinful* creature. Its righteous demand is, that you love God at all times, with *all your mind and strength*, and your neighbor, whether enemy or friend, *as yourself*. Now, I will suppose you are not as bad as many are, who are openly and daringly "fornicators, idolaters, adulterers, thieves, covetous, drunkards, revilers, or extortioners." 1 Cor. 6: 9, 10. These are in a most alarming state indeed! They "shall not inherit the kingdom of God." Awful declaration! Where, then, shall they take up their everlasting abode? There is only one other kingdom to afford them shelter—the kingdom of Satan: and who can dwell with "everlasting burnings?" Who can take up his abode amidst "devouring fire?"

I would rejoice, my friend, if you rank not among these open enemies of God, who wear the mark of destruction in their forehead. But, alas! if you have broken only one commandment of the law, or have ceased to love God with all your heart for a single moment, you are a sinner: he that keepeth the whole law, and offendeth in *one* point, is guilty of all. James 2: 10. Now, this law, which you must be conscious you have broken, thunders the most dreadful curses on every soul of man that acts as you have done. Gal. 3: 10. It will admit of no compromise. You must present a perfect obedience to it, or suffer all the weight of its curse for ever! How many thousands are *now* groaning under this weight, while we are speaking of it, and must continue to do so through an awful eternity! God declares your situation to be dreadful. Rom. 3: 10, etc. And yet amidst all this,

You are a *dying* creature. As many years as you have lived, so many Death has been on his way towards you to deprive you of life. Surely, then, he can be at no great distance now. Have not his arrows, flying around, cutting

off your friends and acquaintances, warned you of his approach? Perhaps now, while you read, he is setting you as his mark, and drawing to the head the arrow which will break the thread of life, and plunge you into eternity! And are you prepared to stand before the judgment-seat of Christ, to give an account of the deeds done in the body? Remember,

You are an *immortal* creature. Your soul will live for ever, either in heaven or in hell. And "as the tree falls, so it must lie" for ever. If you die unholy, you will be unholy still.

II. *What, then, ought you to be?*

You ought no longer to remain careless and unconcerned about your immortal soul. Why should you spend your precious moments in contriving how you may gather riches, or gratify the desires of the flesh, when every moment may be your last? Did God create you only that you might gather money, or that you might become expert in trade, or that you might eat and drink, and sleep and wake, like the brutes that perish?

You should diligently read the Bible. For, however you may neglect it now, you must be judged by it ere long. You should constantly attend the preaching of the Gospel, that you may be made wise unto salvation. And, above all, you should immediately flee to Jesus Christ, in earnest prayer and a living faith, that you may be pardoned through his blood, acquitted before God for his righteousness' sake, and be made holy by the power of the Spirit.

Now, let me entreat you (and then I have done) seriously to inquire, for a moment,

III. *What must you be?*

You are now either the friend or the enemy of God. If you reverence and love him, because he is so holy and so

just that he cannot but abhor every kind and degree of sin, and is determined to punish it in the most tremendous manner, while he pardons and saves the penitent and believing sinner, then you are the friend of God, interested in the merits of his Son, and fitted, by his Spirit, for his presence in heaven. But, if not, you are his enemy, fit only for hell: and, dying in your present state, you will, you must be banished thither.

If unholy, what would you do in heaven? What sort of company, employment, and pleasure would you find there? It would be a hell to you, in your present state; and sickness and death will make no change in you for the better: they have no power at all to do this: nothing but believing on Jesus Christ, loving and obeying him, can prepare us for, or entitle us to, a place in his kingdom. Both you and I, my dear friend, must for ever dwell either with angels and just men made perfect in heaven, or with devils and damned souls in hell. There is no possible alternative; and how soon our state may be fixed, who can tell?

Here I am obliged to stop. But ah! how can I take my leave! Perhaps all this will be in vain; the snares of the world, the deceitfulness of riches, the wiles of Satan, and the depravity of my friend's heart, will cause him to throw aside this paper, and forget these infinitely important truths; he may live and die a stranger to salvation through Jesus Christ; and then—how shall I utter it!—he will be for ever undone! Nay, this friendly endeavor to lead him to Christ will then aggravate his final ruin! But, should these truths sink down into your heart, my dear friend, and cause you to flee from the wrath to come, to a crucified Saviour, my present pain will be all forgot, while I rejoice with angels over one sinner that repenteth. Farewell.

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No. 119.

A STRANGE THING.

I FIND by conversation with my neighbors, and from the perusal of books and pamphlets which they are frequently putting into my hands, that there is an opinion extensively prevalent that all mankind will be saved. Those with whose views I am best acquainted, generally believe that there is no punishment after death. Sin, it is thought, involves its own punishment. Consequently, when mankind cease to sin, as it is supposed they all will at death, there will be an end to all their sufferings. This opinion appears to me *strange*, not because it is entirely new, but because it is inconsistent with so many other things which I have long considered as facts, and which, so far as I know, have been considered as facts by others.

The *first* of these is, the *solicitude* which the apostles manifested for the salvation of their hearers. They conversed, and preached, and prayed, and labored, as though they were deeply concerned for the salvation of their fellowmen. Paul, in his Epistle to the Romans, thus expresses the anxiety which he felt for his brethren the Jews: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish myself accursed from Christ, for my brethren, my kinsmen according to the flesh." In the first verse of the next chapter,

he gives us the reason why he was so anxious respecting his brethren: "My heart's desire and prayer to God for Israel is, that they might be *saved*." That the salvation of his hearers was the object of Paul's *exertions*, as well as prayers, is more than intimated in the following passage: "I am made all things to all men, that I might by all means *save* some." Paul was anxious, not only so to conduct *himself* as to secure the salvation of his fellow-creatures, but that *all* to whom the treasures of the Gospel were committed, should do the same. This is apparent from the following address to Timothy: "Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this thou shalt both *save* thyself and them that hear thee."

Now, upon the supposition that Paul, and the rest of the apostles, knew that all would be saved, it appears to me *strange* that they should manifest this *solicitude* about it. It is not natural for mankind to be anxious that an event should take place, when they know infallibly that it cannot be prevented. We see no one anxious lest the sun should not continue to rise and set, and the seasons observe their appointed successions. And the only conceivable reason is, all men are satisfied that the rising and setting of the sun, and the rotation of the seasons, will continue as they have done. Now, if Paul knew, and, if it is a truth, he did unquestionably know it, that all men would be saved, he could not have had any anxiety respecting the salvation of his brethren, or any one else, any more than those who know the sun will rise to-morrow, can be anxious lest they be left in total darkness. Paul's anxiety respecting the salvation of his brethren and others, and the great exertions which he made, and endeavored to influence others to make, in order to save them, are strange and unaccountable things,

upon every other supposition, but that of his considering them in danger of perishing, and his seriously fearing that many of them actually would perish.

2. If the doctrine of universal salvation was taught by the apostles, it appears to me strange that their hearers were so much *alarmed* at their preaching. That the preaching of the apostles did excite great alarm and anxiety among their hearers, is a fact with which few can be unacquainted. On the day of Pentecost, three thousand were pricked in their heart, upon the hearing of Peter's sermon; and under the influence of their deep anxiety, they exclaimed, "Men and brethren, what shall we do?" It seems to have been a conviction of his guilty, perishing condition, produced by the doctrine of Paul, that influenced the jailer to inquire what he should do to be saved. When Paul stood before Felix, the Roman governor, and "reasoned of righteousness, temperance, and judgment to come, Felix *trembled*."

Now, if the apostles believed the doctrine of universal salvation, they were doubtless understood to preach it. But it appears to me *strange*, that their hearers, while hearing that all will be saved, or what evidently implied this, should *tremble*, give signs of the deepest distress, and with tears entreat the apostles to inform them what they must do to be saved. Their deep solicitude is perfectly *natural*, upon the supposition that they were taught the reality of a future judgment, and the danger in which they stood of perishing for ever, as a just punishment for their sins. We can easily see, that a firm belief in this truth, and a lively apprehension of it, would produce the very trembling, and alarm, and inquiry, which were produced. But as the opinion under consideration is inconsistent with their having

been taught any such thing, it renders the fact of their deep anxiety wholly unaccountable. To get rid of the difficulty, we will for the present suppose that they were *needlessly* alarmed, as many are occasionally thought to be at the present day.

3. Admitting the fact, that Christ and the apostles taught the doctrine of universal salvation, it appears to me inexpressibly strange that wicked men manifested so much *opposition* to their preaching. Christ and the apostles doubtless preached the truth plainly and faithfully. Of course, if the doctrine of universal salvation is true, they preached this doctrine; they were understood to preach it; and they never preached any thing inconsistent with it.

Now, what there is in this doctrine so repugnant to the feelings of wicked men as to excite such opposition as Christ and the apostles encountered from them, I never could see. That the feelings of all men in an unsanctified state are opposed to the doctrine of future and eternal punishment, is a truth which every one knows from his own experience, as well as from observation. On the supposition that Christ and his apostles preached *this* doctrine, it would be perfectly easy to account for all the opposition which was made against them. But why all the world, as it were, should rise up against these holy men, and persecute them even unto death, only for declaring the glad tidings of the salvation of all men, is one of those unaccountable things which I acknowledge myself unable to explain.

4. Upon the supposition that all will be saved, there is something peculiarly strange in *the language in which Christ and the apostles speak of the future state of the righteous and the wicked*. With the idea in his mind, that it was the design of Christ and the apostles to teach the

certain salvation of all men, let the reader consider, for a moment, a few of their expressions, and see if there is not something peculiarly *strange* in them. "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Matt. 10: 28. Again, "Fear him, which, after he hath killed, hath power to cast into hell; yea, I say unto you, fear him." Luke 12: 5. It is not a little surprising that Christ, who, upon the principle here assumed, wished to guard his hearers against any apprehensions of a punishment beyond this life, should here speak of God's being able to destroy the *soul* as well as the body; to destroy the soul in *hell*, *after* he had killed the body.

Besides, I cannot see the conclusiveness of our Saviour's reasoning in this place. What if God is *able* to destroy the *soul* as well as the body? This is no good reason why we should fear *him*, rather than any other being, if it is known that he *will* not do it. What if God is *able* to destroy the soul in *hell?* If it is known that there is no such place of future punishment as hell, and if God is such a being that he will not destroy the soul in hell, I do not see why the circumstance that he is *able* to do it need to frighten us. I doubt not Christ did reason conclusively. But in this case I cannot see the force of his argument, unless he meant to teach the dreadful doctrine, that the souls of the wicked will go to hell, as a place of punishment, after the decease of their bodies.

"Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." Matt. 7: 13, 14. Now, if Christ

believed in the doctrine of universal salvation, I should suppose, that instead of *exhorting* his hearers to enter in at the strait gate, he would have told them that they *would* enter in at the strait gate: that instead of using the alarming expression, "Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat," he would have told them honestly, that there *is* no way to destruction, and, of course, that none are going there; that instead of saying, in the style of the illiberal partialists of the present day, "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it," he would have adopted the more catholic language of another class, and without hesitation declared, that the gate of Heaven is *wide*, that the way thither is *broad*, and that *all* will find it.

"Marvel not at this: the hour cometh in which all that are in their graves shall hear his voice and come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." John 5: 28, 29. Should I hear a preacher, at the present day, use such an expression as this, without any explanation, I should naturally conclude that he believed, not only in the future resurrection of the bodies of all the dead, but of the subsequent happiness of the righteous, and misery of the wicked. This, I cannot doubt, is the conclusion of ninety-nine in a hundred, the first time they hear the expression. It is truly astonishing, then, that Christ, who is supposed to have known that these doctrines are totally false, and extremely pernicious, should have used such an expression. Not one in fifty of those who now preach universal salvation, would, it is presumed, have the imprudence to drop this expression, or any one similar to it, without at the same time so ex-

plaining it, as to prepare his audience to receive a meaning essentially different from the most obvious sense of the words.

In his explanation of the parable of the tares and the wheat, Christ says, "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be at the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 38–43.

When I consider that this is an *explanation* of a parable which Christ had previously spoken, an attempt to make more *plain* to them what he had left in comparative obscurity, I have no words to express the astonishment which I feel at his language. Instead of finding the doctrine of universal salvation plainly and unequivocally taught, as we might expect, if Christ believed it himself, from such a parable as this, we find here a *distinction* made between the children of the kingdom and the children of the wicked one; an assertion that those who do iniquity shall be gathered out of the kingdom of God, and cast into a lake of fire; and an intimation that the *righteous* only shall shine forth in the kingdom of their Father.

How much more like a Universalist would Christ have spoken, if he meant to intimate that all would be saved—how much more generally, as well as easily, would he have been understood, if he had been silent respecting a *distinction* be-

tween the children of the kingdom and the children of the wicked one, and called them all the children of God; and instead of dooming a part to a lake of fire, as is frequently done in the pulpits of those now termed bigoted ecclesiastics, he had said, not that the *righteous* shall shine forth as the sun in the kingdom of their Father, but that *all the human* race "shall shine forth as the sun in the kingdom of their Father." Christ *was* honest and sincere, plain and faithful in his instructions. But *how* he could be so, and use such language as is found in the explanation of this parable, if he believed that all would be saved, is certainly among the mysteries which are not yet understood.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand, Depart, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment, but the righteous into life eternal." Matt. 25: 31–34, 41, 46. Now, if the opinion that there is to be a day of judgment, at which all the human race will be summoned before Christ, the righteous separated from the wicked, the one received to endless happiness, and the other consigned to ceaseless perdition, be groundless, it is to me peculiarly *strange*, that Christ, who must have known the falsehood of this doctrine, should so plainly express it, as he does when he speaks of

all nations being gathered before him, of his separating the righteous from the wicked as a shepherd divideth the sheep from the goats, of his inviting the one to the enjoyment of that kingdom prepared for them by his Father, and of his bidding the other depart accursed into everlasting fire, prepared for the devil and his angels. If he did not believe this doctrine, it is certainly natural to suppose that he would have been more cautious than to use language which so unequivocally expresses it.

That thousands of honest inquirers after truth have understood him to assert this doctrine, in the passage before us, is what few, if any, will pretend to deny; and that he knew they would thus understand him is as generally acknowledged. It appears to me *strange*, therefore, that he had not used expressions that would have clearly conveyed his meaning, and prevented the numerous distressing fears, as well as hurtful errors, which his language has occasioned. Let my readers consider, that Christ *knew* the truth upon this subject, that he was able to express it with the greatest plainness, that he had no intention of frightening them by false, exaggerated representations, but that his real object was to communicate the most important practical information; and then let them tell me how he came to use language which so much resembles that of those who preach the gloomy doctrine of future and everlasting punishment.

The conduct of the apostles, upon this subject, appears to me equally strange with that of Christ. If they were Universalists, designing to teach that there will be no punishment after this life, I am wholly unable to reconcile their expressions with truth and sincerity. Paul's language to the Corinthians, upon the future condition of mankind, exactly resembles the language of those who preach, in

opposition to the Universalists, the doctrine of future punishment. "We must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 10. If Paul believed that there is no judgment after death, and no punishment but what is suffered in this life, it is very difficult, to say the least, to tell what he meant by our receiving, at the judgment, the things done in our *bodies*. Nor does there appear to be any propriety in his intimating, as he appears to do in the following passage, that mankind go to judgment *after* death. "It is appointed unto men once to die, and *after* this the judgment." Heb. 9: 27. A Universalist might, perhaps, in consequence of finding such expressions in the Scriptures, make use of them in his public discourses. But if he were a man of prudence, he would carefully guard the minds of his hearers against a misunderstanding of them, by his own explanations. When, therefore, I find Paul freely using such expressions, and accompanying them with no explanations that seem in the least to detract from their most obvious sense, I am compelled to conclude that he was a very imprudent preacher, or, that he was no Universalist.

I have often heard serious and worthy ministers of the gospel, tinctured, however, with the belief of future and eternal punishment, censured for preaching too much terror. And there certainly have been at times, some things in their awful denunciation against sinners, which were enough to make the stoutest heart tremble. But what has surprised me more than any thing else relative to this subject, is the fact, that Paul, and others of the apostles, use expressions upon this subject as strong, and as full of terror as any thing which ever dropped from their lips. I never heard the most

offensive of these preachers say any thing which appeared to me more unequivocally to assert the doctrine of future and eternal punishment, more indicative of God's displeasure with the wicked, or more calculated to frighten them, than the following language of Paul: "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1: 7–9. One thing must be obvious to all: should a Universalist preacher now make a free use of such expressions of the apostles as that above quoted, without accompanying them with his own interpretations, his hearers would conclude that he had changed his sentiments.

These remarks may lead my readers to conclude, that Paul was more careless, or imprudent, in his language, than the rest of the apostles. But I am far from thinking that this is a fact. Although I dislike to charge him or any of his brethren with imprudence or insincerity; yet, upon the supposition that they believed in the salvation of all men, I say again, I cannot reconcile their language with their sentiments, or with any serious intention of communicating them.

We will now suppose that John was a Universalist, and at the same time consider, for a moment, the language which he uses in relating a vision which he had of future things. "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which was the book of life; and the dead were judged out of those

things which were written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20 : 11–15.

Here I cannot refrain from remarking that it is a *strange* thing, that John, who, as we have supposed, was perfectly free from any apprehension of a judgment after death, should have had just such a vision as this. And admitting, as we must, that he did have it, it is unaccountable that he should not have had the prudence to express himself a little differently, or to add some explanation to his words, which would have satisfied every honest reader that he did not mean *all* which he seems to say. If he had told us, expressly, that he did not mean, by what he had said respecting the dead, small and great, standing before God, to intimate that any of the human race would ever be raised from the dead ; that he did not design, by the books being opened, and the dead being judged out of the things written in the books, to be understood that any would hereafter be called to an account for what they had done in this life ; and that by his declaration, " Whosoever was not found written in the book of life was cast into the lake of fire," he had not the most distant thought of alarming any one with the fear of future punishment, although it would then have been impossible, upon any fair principles of interpretation, to ascertain what he did mean by his expressions, yet he might have appeared honest, and sincere, and prudent. But to leave his expressions in the unguarded form in which they now stand, looks

like a species of imprudence directly calculated to lead honest, sincere, and even discerning minds, into the gloomy belief of a day of judgment and perdition of ungodly men: a species of imprudence which we are sure would destroy the popularity, and essentially injure the cause of any Universalist at the present day, and of which none of this class, within my knowledge, is ever guilty.

5. If there is no punishment after death, there appears to me to be something *strange in God's treatment of his creatures in this world.* Generally speaking, the righteous and the wicked are here treated essentially alike. Although there are instances in which God does, by his providence, inflict signal punishments upon the wicked, and confer signal rewards upon the righteous in this life; yet these instances, being comparatively rare, must be considered among the *extraordinary* events of his providence. God's general rule of dealing with his creatures in this life—a rule from which he never departs, except in extraordinary cases, and for special purposes—is expressed in the following words: "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Solomon seems to have been convinced that, as a general rule, God treats the righteous and the wicked alike in this world. "All things," he says, "come alike unto all; there is one event to the righteous, and to the wicked." In another place, he says, "There is a vanity done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous." Now, if it is a fact, as is unequivocally asserted in these words, that rewards and punishments are not always distributed in this life according to the deserts of men, it is *strange* to me that

there should not be a *future* retribution. To my mind, there is no truth more indisputable than this: the goodness of God must lead him, sooner or later, to treat all his creatures according to their characters.

Besides, upon the principle that all will be immediately happy after death, there is often something *strange*, even in those instances in which God *makes* a distinction between the righteous and the wicked in this world. Whenever the judgments of God upon the wicked are such as to carry them out of the world, they must, for aught I can see, become blessings; as in such cases they are always instrumental of removing the subjects of them from this world to heaven.

Now the flood, which has uniformly been considered as a judgment upon those who perished in its waters, must, upon the principle here assumed, be considered as a judgment upon Noah, and a blessing to those who were destroyed! Reader, look at this subject one moment. Those who perished, all went immediately to heaven, where they were made perfectly happy in the enjoyment of God; while Noah, after having witnessed the agonies of a dying world, and enduring the sorrows of this seemingly dreadful catastrophe for forty days and forty nights, was left an afflicted, solitary individual, with no society but his own family, and no possessions but the ruins of his ark. To this solitary pilgrimage he was driven, for no other reason than for being a good man; while the true cause of his companions all being received so soon to heaven was, they had corrupted their way before the Lord!

A similar reason must be assigned why Lot, deprived of his wife, and dispossessed of his inheritance, was obliged to linger out a pitiable existence in the little city Zoar, while

the inhabitants of Sodom and Gomorrah, after one momentary pang from the devouring element in which they were enveloped, were all received to the mansions of bliss; and why Moses was required to endure the labors, and hardships, and self-denial of a journey through the wilderness, and to hear, for the space of forty years, the murmurs and reproaches of a rebellious people; while Pharaoh and his hosts, who maliciously pursued him, all safely entered the rest prepared for the people of God, the moment they were overwhelmed in the Red Sea. This is the strange attitude in which the opinion under consideration presents all the judgments of God, which have ever swept the wicked from the earth. So far from having been evils to them who suffered them, they appear to have been blessings!

On the whole, I cannot but think it *strange*, that a doctrine attended with so many strange things should be thought to be true. There must be something strange in the structure of that mind, or in the feelings of which it is the subject, which can believe this doctrine, in the face of so much plain testimony, and in opposition to so many well-known facts. The mind which can believe this doctrine, in opposition to the scriptural facts and scriptural testimony which present themselves against it, cannot be prevented, by *Scripture*, from believing any thing which it wishes to be true. Do you ask, reader, what is the reason why so many readily receive the false and absurd doctrine which has now been considered. In the following Scripture you have an answer: "Having the understanding darkened; being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."

THE SINNER IN JUDGMENT.

See the Eternal Judge descending!
View him seated on his throne!
Now, poor sinner, now lamenting,
Stand and hear thy awful doom—
Trumpets call thee!
Stand and hear thy awful doom.

Hear the cries he now is venting,
Filled with dread of fiercer pain;
While in anguish thus lamenting
That he ne'er was born again:
Greatly mourning
That he ne'er was born again.

"Yonder sits my slighted Saviour,
With the marks of dying love;
Oh, that I had sought his favor,
When I felt his Spirit move—
Golden moments,
When I felt his Spirit move."

Now, despisers, look and wonder!
Hope and sinners here must part;
Louder than a peal of thunder,
Hear the dreadful sound, "Depart!"
Lost for ever!
Hear the dreadful sound, "Depart!"

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HEAVEN LOST.

FROM BAXTER'S SAINTS' REST.

As "godliness hath a promise of the life that now is, and of that which is to come," and if we "seek first the kingdom of God and his righteousness," then all meaner things shall be added unto us, so also are the ungodly threatened with the loss both of spiritual and temporal blessings; and because they sought not first God's kingdom and righteousness, therefore shall they lose both this and that which they did seek, and there shall be taken from them that little which they have. If they could but have kept their present enjoyments, they would not have much cared for the loss of heaven. If they had lost and forsaken all for Christ, they would have found all again in him; for he would have been all in all to them. But now they have forsaken Christ for other things, they shall lose Christ, and that also for which they forsook him, even the enjoyments of time, besides suffering the torments of hell.

Among the enjoyments of time, they shall particularly lose their presumptuous belief of their interest in the favor of God and the merits of Christ; all their hopes; all their false peace of conscience; all their carnal mirth; and all their sensual delights.

They shall lose *their presumptuous belief of their interest in the favor of God and the merits of Christ.* This false

belief now supports their spirits, and defends them from the terrors that would otherwise seize upon them. But what will ease their trouble, when they can believe no longer, nor rejoice any longer? If a man be near to the greatest mischief, and yet strongly conceit that he is in safety, he may be as cheerful as if all were well. If there were no more to make a man happy, but to believe that he is so, or shall be so, happiness would be far more common than it is like to be. As true faith is the leading grace in the regenerate, so is false faith the leading vice in the unregenerate. Why do such multitudes sit still, when they might have pardon, but that they verily think they are pardoned already? If you could ask thousands in hell, what madness brought them thither, they would most of them answer, "We thought ourselves sure of being saved, till we found ourselves damned. We would have been more earnest seekers of regeneration and the power of godliness, but we verily thought we were Christians before. We have flattered ourselves into these torments, and now there is no remedy." Reader, I must in faithfulness tell thee, that the confident belief of their good state, which the careless, unholy, unhumbled multitude so commonly boast of, will prove in the end but a soul-damning delusion. There is none of this believing in hell. It was Satan's stratagem, that, being blindfolded, they might follow him the more boldly; but then he will uncover their eyes, and they will see where they are.

They will lose also *their hopes*. In this life, though they were threatened with the wrath of God, yet their hope of escaping it bore up their hearts. We can now scarcely speak with the vilest drunkard, or swearer, or scoffer, but he hopes to be saved for all this. O happy world, if salvation were as common as this hope! Nay, so strong are

men's hopes, that they will dispute the cause with Christ himself at judgment, and plead their "having eaten and drunk in his presence, and prophesied in his name, and in his name cast out devils;" they will deny that ever they neglected Christ in hunger, nakedness, or prison, till he confutes them with the sentence of their condemnation. O, the sad state of these men, when they must bid farewell to all their hopes! "When a wicked man dieth, his expectation shall perish; and the hope of unjust men perisheth." Prov. 11: 7. "The eyes of the wicked shall fail, and they shall not escape, and their hopes shall be as the giving up of the ghost." Job 11: 20. The giving up the ghost is a fit, but terrible resemblance of a wicked man's giving up his hopes. As the soul departeth from the body, not without the greatest pain, so doth the hope of the wicked depart. The soul departs from the body suddenly, in a moment, which hath there delightfully continued so many years; just so doth the hope of the wicked depart. The soul will never more return to live with the body in this world; and the hope of the wicked takes an everlasting farewell of his soul. A miracle of resurrection shall again unite soul and body, but there shall be no such miraculous resurrection of the hope of the damned.

Methinks, it is the most pitiable sight this world affords, to see such an ungodly person dying, and to think of his soul and his hopes departing together. With what a sad change he appears in another world! Then, if a man could but ask that hopeless soul, "Are you as confident of salvation as you were wont to be?" What a sad answer would be returned! O, that careless sinners would be awakened to think of this in time! Reader, rest not till thou canst give a reason of all thy hopes, grounded upon Scripture promises: that they purify thy heart; that they quicken thy

endeavors in godliness; that the more thou hopest, the less thou sinnest, and the more exact is thy obedience. If thy hopes be such as these, go on in the strength of the Lord, hold fast thy hope, and never shall it make thee ashamed. But if thou hast not one sound evidence of a work of grace on thy soul, cast away thy hopes. Despair of ever being saved, except thou be born again; or of seeing God, without holiness; or of having part in Christ, except thou love him above father, mother, or thy own life.

This kind of despair is one of the first steps to heaven. If a man be quite out of his way, what must be the first means to bring him in again? He must despair of ever coming to his journey's end in the way that he is in. If his home be eastward, and he is going westward, as long as he hopes he is right, he will go on; and as long as he goes on hoping, he goes farther amiss. When he despairs of coming home except he turn back, then he will return, and then he may hope. Just so it is, sinner, with thy soul. Thou art born out of the way to heaven, and hast proceeded many a year; thou goest on and hopest to be saved, because thou art not so bad as many others. Except thou throw away these hopes, and see that thou hast all this while been quite out of the way to heaven, thou wilt never return and be saved. There is nothing in the world more likely to keep thy soul out of heaven, than thy false hopes of being saved, while thou art out of the way to salvation. See, then, how it will aggravate the misery of the damned, that, with the loss of heaven, they shall lose all that hope of it which now supports them.

They will lose *all that false peace of conscience* which makes their present life so easy. Who would think, that sees how quietly the multitude of the ungodly live, that they must shortly lie down in everlasting flames? They

are as free from the fears of hell as an obedient believer: and for the most part have less disquiet of mind than those who shall be saved. Happy men, if this peace would prove lasting! "When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." 1 Thess. 5 : 3. O, cruel peace, which ends in such a war! The soul of every man, by nature, is Satan's garrison; all is at peace in such a man, till Christ comes and gives it terrible alarms of judgment and hell, batters it with the ordnance of his threats and terrors, forces it to yield to his mere mercy and take him for the Governor; then doth he cast out Satan, "overcome him, take from him all his armor wherein he trusted, and divideth his spoils," Luke 11 : 22; and then doth he establish a firm and lasting peace. If, therefore, thou art yet in that first peace, never think it will endure. Can thy soul have lasting peace, in enmity with Christ? Can he have peace against whom God proclaims war? I wish thee no greater good, than that God break in upon thy careless heart, and shake thee out of thy false peace, and make thee lie down at the feet of Christ, and say, "Lord, what wouldst thou have me to do?" and so receive from him a better and surer peace, which will never be quite broken; but be the beginning of thy everlasting peace, and not perish in thy perishing, as will the groundless peace of the world.

They shall lose *all their carnal mirth*. They will themselves say of their laughter, it is mad; and of their mirth, what doeth it? Eccl. 2 : 2. It was but "as the crackling of thorns under a pot." Eccl. 7 : 6. It made a blaze for a while, but it was presently gone, and returned no more. The talk of death and judgment was irksome to them, because it dampened their mirth. They could not endure to

think of their sin and danger, because these thoughts sunk their spirits. They knew not what it was to weep for sin, or to humble themselves under the mighty hand of God. They could laugh away sorrow, and sing away cares, and drive away those melancholy thoughts. To meditate, and pray, they fancied would be enough to make them utterly miserable. Poor souls! what a misery will that life be, where you shall have nothing but sorrow—intense, heart-piercing, multiplied sorrow; when you shall neither have the joys of saints nor your own former joys! Do you think there is one merry heart in hell; or one joyful countenance, or jesting tongue? You now cry, "A little mirth is worth a great deal of sorrow." But, surely, a little godly sorrow, which would have ended in eternal joy, had been worth much more than all your foolish mirth; for the end of such mirth is sorrow.

They shall also lose *all their sensual delights*. That which they esteemed their chief good, their heaven, their god, must they lose, as well as God himself. What a fall will the proud, ambitious man have from the top of his honors! As his dust and bones will not be known from the dust and bones of the poorest beggar; so neither will his soul be honored or favored more than theirs. What a number of the great, noble, and learned, will be shut out of the presence of Christ! They shall not find their magnificent buildings, soft beds, and easy couches. They shall not view their curious gardens, their pleasant meadows, and plenteous harvests. Their tables will not be so furnished, nor attended. The "rich man" is there no more "clothed in purple and fine linen, nor faring sumptuously every day." There is no expecting the admiration of beholders. They shall spend their time in sadness, and not in sports and pastimes.

What an alteration will they then find! They will have no more love of worldly pleasure. How will it even cut them to the heart to look each other in the face! What an interview will there then be, cursing the day that ever they saw one another! O, that sinners would now remember, and say, "Will these delights accompany us into the other world? Will not the remembrance of them be then our torment? Shall we then take this partnership in vice for true friendship? Why should we sell such lasting, incomprehensible joys, for a taste of seeming pleasure? Come, as we have sinned together, let us pray together, that God would pardon us; and let us help one another towards heaven, instead of helping to deceive and destroy each other." O that men knew but what they desire, when they would have all things suited to the desires of the flesh! It is but to desire their temptations to be increased, and their snares strengthened.

As the loss of the saint's rest will be aggravated by losing the enjoyments of time, it will be much more so BY SUFFERING THE TORMENTS OF HELL. The exceeding greatness of such torments may appear by considering the principal author of them, who is God himself; the place or state of torment; that these torments are the fruit of divine vengeance; that Satan and sinners themselves shall be God's executioners; that these torments shall be universal, without mitigation, and without end.

The principal *author* of hell-torments is God himself. As it is no less than God whom sinners have offended, so it is no less than God who will punish them for their offences. He hath prepared those torments for his enemies. His continued anger will still be devouring them. His breath of

indignation will kindle the flames. His wrath will be an intolerable burden to their souls. If it were but a creature they had to do with, they might bear it; but woe to him that falls under the strokes of the Almighty! "It is a fearful thing to fall into the hands of the living God." Heb. 10: 13. It were nothing in comparison to this, if the world were against them, or if the strength of all creatures were united in one to inflict their penalty. They had now rather venture to displease God, than displease a landlord, a customer, a master, a friend, a neighbor, or their own flesh; but then they will wish a thousand times in vain, that they had been hated of all the world, rather than have lost the favor of God. What a consuming fire is his *wrath!* If it be kindled here but a little, how do we wither like the grass! How soon doth our strength decay, and turn to weakness, and our beauty to deformity! The flames do not so easily run through the dry stubble, as the wrath of God will consume these wretches. They that could not bear a prison, or gibbet, or fire, for Christ, nor scarce a few scoffs, how will they now bear the devouring flames of divine wrath?

The *place*, or *state* of torment is purposely ordained to glorify the justice of God. When God would glorify his power, he made the worlds. The comely order of all his creatures declareth his wisdom. His providence is shown, in sustaining all things. When a spark of his wrath kindles upon the earth, the whole world, except only eight persons, are drowned; Sodom, Gomorrah, Admah, and Zeboim, are burnt with fire from heaven; the sea shuts her mouth upon some, the earth opens and swallows up others; the pestilence destroys by thousands. What a standing witness of the wrath of God, is the present deplorable state of the Jews! Yet the glorifying of the mercy and justice of God

is intended most eminently for the life to come. As God will then glorify his mercy in a way that is now beyond the comprehension of the saints that must enjoy it; so also will he manifest his justice to be indeed the justice of God. The everlasting flames of hell will not be thought too hot for the rebellious; and when they have there burned through millions of ages, he will not repent him of the evil which is befallen them. Woe to the soul that must thus endure for ever the wrath of the Almighty, and burn in the flames of his jealousy, and never be consumed!

The torments of the damned must be extreme, because they are the effect of *divine vengeance*. When the great God shall say, "My rebellious creatures shall now pay for all the abuse of my patience. Remember how I waited your leisure in vain, how I stopped to persuade and entreat you. Did you think I would always be so slighted?" Then will he be revenged for every abused mercy, and for all their neglects of Christ and grace. O that men would foresee this, and please God better in preventing their woe! Wretched creatures! when "he that made them will not have mercy on them, and he that formed them will show them no favor." Isaiah 27: 4, 11. "As the Lord rejoiced over them to do them good; so the Lord will rejoice over them to destroy them, and to bring them to nought." Deut. 28: 63. Woe to the souls whom God rejoiceth to punish! "He will laugh at their calamity, he will mock when their fear cometh; when their fear cometh as desolation, and their destruction cometh as a whirlwind; when distress and anguish cometh upon them." Prov. 1: 26, 27. Terrible thing, when none in heaven or earth can help them but God, and he shall rejoice in their calamity! Though Scripture speaks of God's laughing and mocking, not literally, but after the manner of men; yet it is such an act of

God in tormenting the sinner, as cannot otherwise be more fitly expressed.

Consider, that *Satan and themselves* shall be God's executioners. He that was here so successful in drawing them from Christ, will then be the instrument of their punishment for yielding to his temptations. That is the reward he will give them for all their service; for their rejecting the commands of God, and forsaking Christ, and neglecting their souls, at his persuasion. If they had served Christ as faithfully as they did Satan, he would have given them a better reward. It is also most just, that they should be their own tormentors, that they may see that their whole destruction is of themselves; and then who can they complain of but themselves?

Consider also, that their torment will be *universal*. As all parts have joined in sin, so must they all partake in the torment. The soul, as it was the chief in sinning, shall be the chief in suffering; and as it is of a more excellent nature than the body, so will its torments far exceed bodily torments; and as its joys far surpass all sensual pleasures, so the pains of the soul exceed corporal pains. It is not only a soul, but a sinful soul, that must suffer. Fire will not burn, except the fuel be combustible; but if the wood be dry, how fiercely will it burn. The guilt of their sins will be to damned souls like tinder to gunpowder, to make the flames of hell take hold upon them with fury.

The body must also bear its part. The body, which was so carefully looked to, so tenderly cherished, so curiously dressed, what must it now endure! How are its haughty looks now taken down! How little will those flames regard its comeliness and beauty! Those eyes which were wont to be delighted with curious sights, must then see nothing but what shall terrify them; an angry

God above them, with those saints whom they scorned, enjoying the glory which they have lost; and about them will be only devils and damned souls. How will they look back, and say, "Are all our feasts, and games, and revels come to this?" Those ears which were accustomed to music and songs, shall hear the shrieks and cries of their damned companions; children crying out against their parents, that gave them encouragement and example in evil; husbands and wives, masters and servants, ministers and people, magistrates and subjects, charging their misery upon one another, for discouraging in duty, conniving at sin, and being silent when they should have plainly foretold the danger. Thus will soul and body be companions in woe.

Far greater will these torments be because *without mitigation*. In this life, when told of hell, or conscience troubled their peace, they had comforters at hand; their carnal friends, their business, their company, their mirth. They could drink, play, or sleep away their sorrows. But now, all these remedies are vanished. Their hard, presumptuous, unbelieving heart was as a wall to defend them against trouble of mind. Satan was himself their comforter, as he was to our first mother: "'Hath God said, ye shall not eat? Ye shall not surely die.' Doth God tell you that you shall lie in hell? It is no such matter. God is more merciful. Or, if there be a hell, what need you fear it? Are not you Christians? Was not the blood of Christ shed for you?" Thus as the Spirit of Christ is the Comforter of the saints, so Satan is the comforter of the wicked. Never was a thief more careful lest he should awake the people, when he is robbing the house, than Satan is not to awaken a sinner. But when the sinner is dead, then Satan hath done flattering and comforting. Which way,

then, will the forlorn sinner look for comfort? They that drew him into the snare, and promised him safety, now forsake him, and are forsaken themselves. His comforts are gone, and the righteous God, whose forewarnings he made light of, will now make good his word against him, to the least tittle.

But the greatest aggravation of these torments will be their *eternity*. When a thousand millions of ages are past, they are as fresh to begin as on the first day. If there were any hope of an end, it would ease the damned to foresee it; but *for ever* is an intolerable thought. They were never weary of sinning, nor will God be weary of punishing. They never heartily repented of sin, nor will God repent of their suffering. They broke the laws of the eternal God, and therefore shall suffer eternal punishment. They knew it was an everlasting kingdom which they refused, and what wonder if they are everlastingly shut out of it? Their immortal souls were guilty of the trespass, and therefore must immortally suffer the pains. What happy men would they think themselves, if they might have lain still in their graves, or might but there lie down again! How will they call and cry, "O death! whither art thou now gone? Now come, and cut off this doleful life. O that these pains would break my heart, and end my being! O that I might once at last die! O that I had never had a being!"

These groans will the thoughts of eternity wring from their hearts. They were wont to think sermons and prayers long; how long, then, will they think these endless torments? What difference is there between the length of their pleasures and their pains! The one continued but a moment, the other endureth through all eternity. Sinner, remember how time is almost gone. Thou art standing at

the door of eternity; and death is waiting to open the door, and put thee in. Go, sleep out a few more nights, and stir about a few more days on earth, and then thy nights and days shall end; thy thoughts, and cares, and pleasures, shall be devoured by eternity; thou must enter upon the state which shall never be changed. As the joys of heaven are beyond our conception, so are the pains of hell. Everlasting torment is inconceivable torment.

But methinks I see the obstinate sinner desperately resolving, "If I must be damned, there is no remedy; rather than I will live as the Scriptures require, I will put it to the venture; I shall escape as well as the rest of my neighbors, and we will even bear it as well as we can." Alas! poor creature, let me beg this of thee, before thou dost so resolve, that thou wouldst lend me thy attention to a few QUESTIONS, and weigh them with the reason of a man.

Who art thou, that thou shouldst bear the wrath of God? Art thou a God, or a man? What is thy strength? Is it not the strength of wax or stubble to resist the fire; or as chaff to the wind; or as dust before the fierce whirlwind? If thy strength were as iron, and thy bones as brass; if thy foundation were as the earth, and thy power as the heavens; yet shouldst thou perish at the breath of his indignation! How much more, when thou art but a piece of breathing clay, kept a few days from being eaten with worms, by the mere support and favor of him whom thou art thus resisting?

Why dost thou tremble at the signs of Almighty power and wrath: at claps of thunder, or flashes of lightning; or that unseen power which rends in pieces the mighty oaks, and tears down the strongest buildings; or at the

plague, when it rages around thee? If thou hadst seen the plagues of Egypt, or the earth swallow up Dathan and Abiram, or Elijah bring fire from heaven to destroy the captains and their companies, would not any of these sights have daunted thy spirits? How, then, canst thou bear the plagues of hell? Why art thou dismayed with such small sufferings as befall thee here: a toothache; a fit of the gout, or stone; the loss of a limb; or falling into beggary and disgrace? And yet, all these laid together will be one day accounted a happy state, in comparison of that which is suffered in hell.

Why does the approach of death so much affright thee? O, how cold it strikes to the heart! And would not the grave be accounted a paradise, compared with that place of torment which thou slightest? Is it an intolerable thing to burn part of the body, by holding it in the fire? What, then, will it be to suffer ten thousand times more for ever in hell? Why does the thought or mention of hell occasion any disquiet in thy spirits? And canst thou endure the torments themselves? Why doth the rich man complain to Abraham *of his torments in hell?* Or thy dying companions lose their courage, and change their haughty language?

Didst thou never see or speak with a man under despair? How uncomfortable was his talk! How burthensome his life! Nothing he possessed did him good; he had no sweetness in meat or drink; the sight of friends troubled him; he was weary of life, and fearful of death. If the misery of the damned can be endured, why cannot a man more easily endure these foretastes of hell? What if thou shouldst see the devil appear to thee in some terrible shape? Would not thy heart fail thee, and thy hair stand up? And how wilt thou endure to live for ever, where thou

shalt have no other company but devils and the damned, and shalt not only see them, but be tormented with them and by them?

Let me once more ask, if the wrath of God be so light, why did the Son of God himself make so great a matter of it? It made him "sweat as it were great drops of blood falling down to the ground." The Lord of life cried, "My soul is exceeding sorrowful, even unto death." And on the cross, "My God, my God, why hast thou forsaken me?" Surely, if any one could have borne these sufferings easily, it would have been Jesus Christ. He had another measure of strength to bear them than thou hast. Woe to thee, sinner, for thy mad security! Dost thou think to find that tolerable to thee, which was so heavy to Christ? Nay, the Son of God is cast into a bitter agony and bloody sweat, only under the *curse of the law;* and yet thou, a feeble worm, makest nothing to bear also the curse of the gospel, which requires a "much sorer punishment." The good Lord bring thee to thy right mind by repentance, lest thou buy thy folly at too dear a rate!

And now, reader, I demand thy resolution: What use wilt thou make of all this? Shall it all be lost to thee? or wilt thou consider it in good earnest? Thou hast cast away many a warning of God; wilt thou do so by this also? Take heed. God will not always stand warning and threatening. The avenging hand is lifted up, the blow is coming, and woe to him on whom it lighteth! Dost thou throw away the book, and say, it speaks of nothing but hell and damnation? Thus thou usest also to complain of the preacher. But wouldst thou not have us tell thee of these things? Should we not be guilty of the blood of thy soul by keeping silent that which God hath charged us to make known?

Wouldst thou perish in ease and silence, and have us to perish with thee, rather than displease thee, by speaking the truth? If thou wilt be guilty of such inhuman cruelty, God forbid we should be guilty of such folly. This kind of preaching or writing is the ready way to be hated; and the desire of applause is so natural, that few delight in such a displeasing way. But consider, are these things true, or are they not? If they were not true, I would heartily join with thee against any that fright people without a cause. But if these threatenings be the word of God, what a wretch art thou, that wilt not hear it and consider it! If thou art one of the people of God, this doctrine will be a comfort to thee, and not a terror. If thou art yet unregenerate, methinks thou shouldst be as fearful to hear of heaven as of hell, except the bare name of heaven or salvation be sufficient. Preaching heaven and mercy to thee, is entreating thee to seek them, and not reject them; and preaching hell, is but to persuade thee to avoid it. If thou wert quite past hope of escaping it, then it were in vain to tell thee of hell; but as long as thou art alive, there is hope of thy recovery, and therefore all means must be used to awake thee from thy lethargy.

Alas, what heart can now possibly conceive, or what tongue express, the pains of those souls that are under the wrath of God? Then, sinners, you will be crying to Jesus Christ, "Oh, mercy! Oh, pity, pity on a poor soul!" Why, I do now, in the name of the Lord Jesus, cry to thee, "Oh, have mercy, have pity, man, upon thy own soul!" Shall God pity thee, who wilt not be entreated to pity thyself? If thy horse see but a pit before him, thou canst scarcely force him in; and wilt thou so obstinately cast thyself into hell, when the danger is foretold thee? "Who can stand before the indignation of the Lord? and who can abide the

fierceness of his anger?" Nahum 1 : 6. Methinks thou shouldst need no more words, but presently cast away thy soul-damning sins, and wholly deliver up thyself to Christ. Resolve on it immediately, and let it be done, that I may see thy face in rest among the saints. May the Lord persuade thy heart to strike this covenant without any longer delay! But if thou be hardened unto death, and there be no remedy, yet say not another day but that thou wast faithfully warned, and hadst a friend that would fain have prevented thy damnation.

And now, reader, darest thou go on in thy common, careless course, against the plain evidence of reason and commands of God, and against the light of thy own conscience? Darest thou live as loosely, sin as boldly, and pray as seldom as before? Darest thou profane the Sabbath, slight the service of God, and think of thine everlasting state as carelessly as before? Or dost thou not rather resolve to "gird up the loins of thy mind," and set thyself wholly to the work of thy salvation, and break through the oppositions, and slight the scoffs and persecutions of the world, and "lay aside every weight, and the sin which doth so easily beset thee, and run with patience the race that is set before thee?" I hope these are thy full resolutions! Yet, because I know the obstinacy of the heart of man, and because I am solicitous thy soul might live, I once more entreat thy attention to the following questions; and I command thee from God, that thou stifle not thy conscience, nor resist conviction, but answer them faithfully, and obey accordingly:

If, by being diligent in godliness, you could grow rich, get honor or preferment in the world, be recovered from sickness, or live for ever in prosperity on earth; what a life would you lead, and what pains would you take in the ser-

vice of God? And is not the *saint's rest* a more excellent happiness than all this?

If it were felony to break the Sabbath, neglect secret or family worship, or be loose in your lives, what manner of persons would you then be? And is not eternal death more terrible than temporal? If God usually punished with some present judgment every act of sin, as he did the lie of Ananias and Sapphira, what kind of life would you lead? And is not eternal wrath far more terrible? If one of your acquaintance should come from the dead, and tell you that he suffered the torments of hell for those sins you are guilty of, what manner of persons would you afterwards be? How much more should the warnings of God affright you?

If you knew that this were the last day you had to live in the world, how would you spend it? And you know not but it may be your last, and are sure your last is near. If you had seen the general dissolution of the world, and all the pomp and glory of it consumed to ashes, what would such a sight persuade thee to do? Such a sight you shall certainly see.

If you had seen the judgment set, and the books opened, and the wicked stand trembling on the left hand of the Judge, and the godly rejoicing on the right hand, and their different sentence pronounced; what persons would you have been after such a sight? This sight you shall one day surely see.

If you had seen hell opened, and all the damned there in their endless torments; also heaven opened, as Stephen did, and all the saints there triumphing in glory; what a life would you lead after such sights? These you will see before it be long.

If you had lain in hell but one year, or one day, or hour,

and there felt the torments you now hear of; how seriously would you then speak of hell, and pray against it! And will you not take God's word for the truth of this, except you feel it?

Or if you had possessed the glory of heaven but one year, what pains would you take, rather than be deprived of such incomparable glory!

Thus I have said enough, if not to stir up the sinner to a serious working out his salvation, yet at least to silence him, and leave him inexcusable at the judgment of God. Only as we do by our friends when they are dead, and our words and actions can do them no good, yet, to testify our affection for them, we weep and mourn; so will I also do for these unhappy souls. It makes my heart tremble, to think how they will stand before the Lord confounded and speechless! When he shall say, "Was the world, or Satan, a better friend to you than I? Or had they done more for you than I had done? Try now whether they will save you, or recompense you for the loss of heaven, or be as good to you as I would have been." What will the wretched sinner answer to any of this?

But, though man will not hear, we may hope in speaking to God. "O thou that didst weep and groan in spirit over a dead Lazarus, pity these dead and senseless souls, till they are able to weep and groan in pity to themselves! As thou hast bid thy servant speak, so speak now thyself; they will hear thy voice speaking to their hearts, who will not hear mine speaking to their ears. Lord, thou hast long knocked at these hearts in vain; now break the doors, and enter in."

THE NEW BIRTH.

Awaked by Sinai's awful sound,
My soul in guilt and thrall I found
Exposed to endless woe;
Eternal truth did loud proclaim,
The sinner must be born again,
Or else to ruin go.

Amazed I stood, but could not tell
Which way to shun the gates of hell,
For death and hell drew near.
I strove indeed, but strove in vain,
"The sinner must be born again!"
Still sounded in my ear.

When to the law I trembling fled,
It poured its curses on my head;
I no relief could find.
This fearful truth renewed my pain,
"The sinner must be born again!"
And whelmed my tortured mind.

Again did Sinai's thunders roll,
And guilt lay heavy on my soul,
A vast oppressive load:
Alas! I read and saw it plain,
The sinner must be born again,
Or feel the wrath of God.

The saints I heard with rapture tell
How Jesus conquered death and hell,
And broke the fowler's snare;
Yet when I found this truth remain,
The sinner must be born again,
I sunk in deep despair.

But while I thus in anguish lay,
The gracious Saviour passed this way,
And felt his pity move:
The sinner, by his justice slain,
Now by his grace is born again,
And sings Redeeming love. Ockum.

No. 121.

ON

THE LORD'S PRAYER.

After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.—MATT. 6: 9–13.

PRAYER to God is the duty of all men. "In him we live, and move, and have our being." "Every good and perfect gift cometh down from the Father of lights." "Men ought, therefore, always to pray, and not to faint." We are so sinful, that we always need mercy. We are so weak, that we always need help. We are so empty, that we always need supplies. We are so exposed, that we always need protection. How reasonable, then, is it, that we should continue in prayer!

But we greatly need direction in prayer. We know not how to pray, nor what to pray for, as we ought. Therefore Christ has been pleased to teach us in these words, which contain an excellent form and pattern of prayer. *After this manner* we are to pray:

OUR FATHER WHICH ART IN HEAVEN. We should always begin our prayers with proper thoughts of God. And what thoughts of him are so proper as those suggested by these words: namely, his *goodness* and his *greatness?* As a *Father,* he is good. As a *heavenly* Father,

he is great. Thus we are taught to approach him both with confidence and with reverence.

As the Creator of all men, God may, in a general sense, be called the Father of all; but it is in a higher and more endearing sense that he is here called a Father: as being reconciled to believing sinners through the blood of Jesus Christ. God is angry with the wicked every day. He does not look down upon them with approbation, nor do they look up to him with confidence and love. Therefore this prayer is not fit for the use of a man who lives in sin; whose carnal mind is enmity against God. How dares the swearer, the liar, the drunkard, call God a Father? God will not own the relation. If such men pray, might they not rather cry, Our father which art in *hell?* for Christ said to such persons, "Ye are of your father the devil, and the lusts of your father ye will do." John 8: 44.

But when a person is convinced of his state as a sinner; when he is enlightened to know Christ as a Saviour; and when, by a lively faith, he comes to God through him; then God is reconciled to him; his anger is turned away, and he comforts him. Then he may look up to God, through Christ, as a merciful God, "forgiving iniquity, transgression, and sin;" for, "to as many as receive him," and the atonement through him, "he giveth power to become the sons of God, even to them that believe in his name;" and to such only is the "Spirit of adoption" given, whereby they cry "Abba, Father." For it is one thing to use the word *Father*, and another to approach him, as an affectionate child comes to a tender parent, with a persuasion of his being able and willing to supply his wants. To such persons this name is full of comfort; for they are emboldened to believe, that if earthly parents, though evil, know how to give good gifts to their children, God, our heavenly Father, is much more disposed to do them good, and bless them with all spiritual blessings in Christ Jesus.

But this name teaches us also the *greatness* of God. Children ought to treat their earthly parents with great

respect, but what reverence is due to the Father of spirits, whose throne is in the heavens! Not that God is confined to heaven; but he is said to dwell there, because there he displays the brightest beams of his glorious majesty, and there angels and saints bow low before his feet, crying, day and night, "Holy, holy, holy, is the Lord God Almighty!" Such thoughts as these should possess our minds, when we say, *Our Father which art in heaven.*

HALLOWED BE THY NAME. This petition is placed first, to show us that our first and chief desire should be, *that God may be glorified.* The name of God signifies God himself, as he is pleased to make himself known to us by his titles, his words, and his works. In his Gospel, more especially, all his glorious perfections shine and unite. There he shows himself "a just God and a Saviour." Now, to *hallow* God's name, is to *sanctify* it, to hold it sacred; for, to sanctify any thing, is to set it apart from every profane and common use. In this petition, then, we pray that God would enable us to glorify him in all things whereby he makes himself known. We must glorify him in our *hearts*, by high, holy, reverent thoughts of him. We must glorify him in our *language*, by always speaking of him in the most solemn manner. We must glorify him in our *actions;* whether we eat or drink, all should be done with a view to the glory of God.

But let every one that fears God remember, that the glory of God is the first and chief thing that we are to ask for, and to desire, and to seek, even before our own good. That we and others may do this, we are taught, in the next place, to pray,

THY KINGDOM COME. This does not mean the kingdom of God's providence, which rules over all: this cannot be said to *come*, for it is come already, and will never cease: but it means that *spiritual* kingdom which Christ came to set up in the world; that kingdom of the Messiah, which the pious Jews had long expected, and which, when this prayer was given to the disciples, was said to be *at hand.*

This kingdom of Christ did come soon after. It was set up when Christ ascended to heaven, and the Spirit descended from it. But still the prayer is as necessary as ever; for we pray that this kingdom may be established in our hearts, and extended to all the world.

The kingdom of Christ is erected on purpose to destroy the kingdom of Satan. The devil has usurped a dominion over all mankind; and though he does not now possess the bodies of men, as once he did, yet he "rules in the hearts of the children of disobedience," who are "led captive by him at his will;" and in some parts of the world he is actually worshipped. In order to destroy this infernal kingdom, Jesus Christ came into the word; he overcame him in all his attempts to seduce him; and on the cross he spoiled principalities and powers, and conquered when he fell: he deprived Satan of his power, and led captivity captive. Wherever he sends his Gospel, he proclaims liberty; and wherever he gives his grace to any person, there Satan is dethroned; and being made willing to submit to Christ, the believer is translated out of Satan's kingdom of sin and darkness into the holy and happy kingdom of God's dear Son.

When we say, *Thy kingdom come*, we pray that the light, power, liberty, and glory of Christ's spiritual kingdom, may be more fully experienced in our own hearts. For, as one observes, "In *worship*, we pay our homage to God. In the *word*, we come to learn his laws. In the *Lord's Supper*, we renew our vows of allegiance. In *alms-giving*, we pay him tribute. In *prayer*, we ask him leave; and *praise* is our rent to the great Lord, from whom we hold our all." Thus also we express our soul's desire for our poor fellow-sinners. Deeply affected with the state of heathens, Jews, Mahometans, and sinners of all descriptions, we pour forth our souls in holy longings for their conversion, earnestly desiring the joyful day when it shall be said, "The kingdoms of this world are become the kingdom of our Lord and of his Christ; and he shall reign for ever and ever."

THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN. God, the glorious Maker of the world, has a right to govern it. His will is the proper rule of his creatures' actions; and it is obeyed by them all, except by men and devils. God has made known his will to us in his word. The law of the ten commandments shows what obedience he requires of us; but, as fallen creatures, we have broken it, and rendered ourselves incapable of obtaining life by it. God has graciously given us the law of faith, or the Gospel of salvation, by Jesus Christ; and "this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another." But the natural man refuses obedience to this also; he is either unconcerned about salvation, or dislikes the way of it; and while he remains in this state, he cannot do the will of God in any respect acceptably; for "without faith it is impossible to please him."

How necessary, then, is this petition, *Thy* will be done! It includes,

1. *A desire to know it;* as the Psalmist prays, "Teach me to do thy will, for thou art my God," Psa. 143:10; or, as converted Saul, "Lord, what wilt thou have me to do?"

2. *A heart to do it:* a heart on which God has written his laws. I remember a person who told me, when he was teaching his child to say this prayer, and came to this petition, "*Thy* will be done," the child refused to say it, and would have it, "*My will* be done." This poor simple child was far more honest than many of us, who say, "Thy will be done," and yet determine to follow our own will; but the real Christian's desire is, "O that there were such a heart in me, to fear God, and to keep his commandments always!" Deut. 5:29. We pray also,

3. *For strength* to do the will of God; for *to will* may be present, and yet how to perform that which is good we may not find; but, knowing that the Lord worketh in his people both *to will* and *to do*, we hereby pray that he would "make us perfect in every good work, to do his will; work-

ing in us that which is well-pleasing in his sight, through Jesus Christ." This petition also includes holy submission to the will of his providence, however afflictive; and that we may learn to bear it without murmuring.

We pray for grace to do all this, in imitation of the spirits of just men made perfect, and of the sinless angels in heaven. "God's will *is* done in *heaven*."

GIVE US THIS DAY OUR DAILY BREAD. This petition implies our dependence on God for food and all the supports and comforts of life. Man, as a fallen creature, has forfeited the good things of this life, and deserves to be deprived of them all. The earth was cursed for man's sake, therefore in sorrow and labor he eats of it; but it is through the goodness of God that he has power to labor; that rain from heaven and fruitful seasons are granted. It is "he who gives us our corn, and wine, and oil;" and though the poor man works hard for his daily bread, it is no less the gift of God. To him also we owe the appetite that makes our food pleasant, and the power of digestion that makes it nourishing.

Moderation in our desires is here expressed. We are not taught to ask for riches and honors, which are often the destructive snares of those who possess them; but we may lawfully ask for food and raiment, "for our heavenly Father knoweth that we have need of these things," Matt. 6: 32; and having these, "we ought to be content."

We are not to ask for *weekly* bread, or *monthly* bread, or *yearly* bread, but for *daily* bread; for we must not boast of to-morrow, or depend on future years, but live in daily dependence on God, without anxious cares for a future time. "Sufficient to the day is the evil thereof;" and sufficient for the day is the good thereof; so that we are to exercise ourselves in daily prayer, and receive every meal and every morsel as the gift of a good God, which will make it sweet.

The Christian will also ask for bread for his soul, as well as his body. Christ is to the believer's soul, what food is to the body. He is "the Bread of Life;" and if we are born

of God, we shall daily desire to feed upon him in our hearts, by faith, with thanksgiving.

AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS. This petition is joined to the last by the word *and;* which may teach us, that without the forgiveness of sins, the comforts of this life can do no real good; "for what is a man profited, if he gain the whole world, and lose his own soul?" Every man is a sinner. There is not a creature, who wants daily bread, that does not also want daily pardon; and yet how few are sensible of it? Sin is here compared to a debt. There is a debt of *duty* we owe to God; and in case of failure, we contract a new debt to the justice of God. The debts we owe to man expose us to misery here; but the debts we owe to God expose us to eternal misery. And be it remembered, we are not able to pay a single farthing of this debt. If ever we are delivered from going to the prison of hell, it must be by a free pardon; for so we here pray, "*Forgive us* our debts;" or, as it is elsewhere, "Forgive us our trespasses."

We can make no amends. It is not taking care not to contract a new debt, that will discharge an old one; this will not do with our neighbors, nor will it do with God. Free forgiveness alone will prevent our punishment. But, though a sinner is justified freely, it is only "through the redemption that is in Christ." With believing and penitent hearts we must go to God by Jesus Christ, and plead for his mercy for Christ's sake.

At the same time, we are here taught the necessity of a forgiving temper. "As we forgive our debtors," that is, as we forgive those who have injured us in our property, person, or name. Not that, by our kindness to another, we deserve forgiveness at the hand of God; but that, as we cannot expect pardon from God, while we refuse it to those who ask us for it, we may humbly hope, that, if we are enabled, by grace, to forgive others, God, whose thoughts and ways are infinitely above ours, will not reject our prayer for pardoning mercy through Jesus Christ.

AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL. Those whose sins are forgiven will be afraid of sinning again; and knowing the power of temptation, we pray to be kept from it. *Temptation* is any thing which makes *trial* of us, and proves what is in our hearts. Afflictions are God's trial of us, for our good; but all Satan's temptations are to lead us into evil. The person who uses this prayer aright is afraid of sin; and he offers up this petition to God, that he would keep him out of the way of such trials as would be too hard for him, or grant sufficient strength to resist and overcome the devil, *the evil one*, "who goeth about like a roaring lion, seeking whom he may devour." But this must be accompanied with *watching*, and avoiding all wilful occasion of sin, or else these words do but mock God.

The conclusion of the prayer is, FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER. AMEN. This shows why we should pray to God, and why we may hope to be heard. The *kingdom* is his. God is king of all the world, and has a right to dispose of all things in it. The *power* is his, as well as the authority. He therefore *can* answer our prayers; and we hope he *will*. His then will be the *glory*. Whatever God does is for his own glory; and if we are disposed to give him all the glory of what he does for us, we may hope that our petitions will be granted. This kingdom, this power, this glory, are *for ever:* he will never want the power to help; and if we are saved, we shall never cease to give him praise.

The force of the prayer lies in the *first* and *last* words of it—*Our Father*, and *Amen*. In the *first*, we apply to God in Christ, as reconciled to us; in the *last*, we set our seal to the whole, and say, *Amen; so let it be; so*, we humbly hope, *it shall be*, for Christ's sake.

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THE GREAT DAY.

"The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29. "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Rev. 20: 11, 12.

Sinner, are you flattering yourself with a hope of *escaping* that day of trial? that out of the countless millions who shall appear, you may be able to avoid the eye of the Judge? Vain thought! His eye will be as fully upon you as if you were the only one to be tried. How altered the tone of bold blasphemers and presumptuous sinners in that day! In this life they could laugh at every thing sacred, and sport with the Saviour's name. Hear them now, "calling on the rocks and the mountains to fall on them, and hide them from the face of him that sitteth on the throne, and from the *wrath of the Lamb;* for the great day of his wrath is come, and who shall be able to stand?"

If you cannot escape the eye of the Judge, will you be able *to justify yourself* before him? Do you allege, that you do no narm, that you have a good heart? Hear what the Judge says of your heart. "The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17: 9. The law by which you must be judged

is so strict and holy, that the secret wish or look is a transgression. "Whosoever hateth his brother, is a murderer." 1 John, 3 : 15. "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. 3 : 10. When the book shall be opened by the Judge, which contains a countless number of evil thoughts, words, and actions, recorded against you, and conscience, awakened by ten thousand recollections, shall do her office, you will stand speechless and self-condemned.

If you can neither escape nor justify yourself, will you be able to *contend* with the Judge? Vain thought! "Can thy heart endure, or can thy hands be strong, in the day that I shall deal with thee?" Ezek. 22 : 14. He who bore so long with your provocations, will then ascend the throne of judgment, to avenge the insulted Majesty of heaven, and to vindicate his holy law. Hear the blessed Judge addressing the sinner. "How often would I have gathered you, as a hen gathereth her chickens under her wings, and ye would not. How often did I, as if in humble suit, knock at the door of your heart, beseeching you to be reconciled; but ye refused. How often, when my hand has been lifted up to execute my wrath upon you, did my patience and long-suffering prevail, and another trial was afforded you. Yea, how often did I follow you, saying, Turn ye, turn ye, why will ye die? By my holy incarnation, my life of sorrows, my bloody sweat, my pierced hands and feet, and wounded side, did I plead with you; but all in vain. Take now these mine enemies, who would not that I should reign over them, bind them hand and foot, and cast them into outer darkness, where there is wailing and gnashing of teeth."

And should you be neither able to escape nor justify yourself, nor contend successfully with the Judge, will you be able to *endure* the dreadful sentence? Are you prepared for an immortality of woe? It is a fearful thing to fall into the hands of the living God. Who can conceive the full meaning of these words, *The wrath of the Lamb?* Ye fallen

spirits, thrones, and dominions, who kept not your first estate, and who have been long confined in chains of darkness, say what it is! Ye who have sunk deepest in the fiery lake, tell us what *the wrath of the Lamb* is! And ye sinners of mankind, condemned before the flood, declare, if ye can, what is meant by quenchless fire and the ever-gnawing worm.

Sinner, let me entreat you to stop, before your feet stumble on the dark mountains. Oh sinner, stop! Why in such haste? Do not madly press forward in thy career of sin. Say not, There is no hope. There is hope—hope for the most abandoned sinner on the face of the earth. Hear the heart-affecting address of that God, whose laws you have broken, whose threatenings you have defied, whose patience you have insulted, whose offers of mercy you have rejected. Hear him addressing you as by name: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die?" Ezek. 33: 11. And lest you should count your guilt too great to be pardoned, listen to the gracious invitation, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1: 18. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved." John 3: 16, 17. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5: 19–21.

How sweet is the voice of mercy to the miserable and the guilty! What a crowd of promises are pressing, as it were, to stop the sinner in his evil course! Unfeeling, indeed, must be the heart which is unmoved, on hearing such gracious tidings as these. "Behold the Lamb of God, which taketh away the sin of the world!" Hear him, with his dying breath, pleading for the pardon of his murderers. See him with extended arms, ready to receive you. Come, sinner, to the Gospel feast; come, for all things are now ready. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come, buy wine and milk without money and without price." Isa. 55: 1. Blessings of infinite value, which cost a sum so great that an angel cannot estimate the value, are offered to all who will receive them, without price. You are guilty: Jesus shed his blood as an atonement for sin. You are unholy and polluted: there is a fountain opened for all uncleanness. Hear the gracious promise of the Holy Spirit: "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Ezek. 36: 26. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the *Holy Spirit* to them that ask him?" Luke 11: 9, 10, 13. Without delay, hasten to the Saviour; the door of mercy is now open. "The Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and *whosoever will*, let him take the water of *life* freely." Rev. 22: 17.

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THE SUBSTANCE

OF

LESLIE'S METHOD

WITH

THE DEISTS;

AND

TRUTH OF CHRISTIANITY DEMONSTRATED.

A SHORT AND EASY METHOD WITH THE DEISTS.

Dear Sir—You are desirous, you inform me, to receive from me some one topic of reason, which shall demonstrate the truth of the Christian Religion, and at the same time distinguish it from the impostures of Mahomet, and the heathen deities: that our Deists may be brought to this test, and be obliged either to renounce their reason and the common reason of mankind, or to admit the clear proof, from reason, of the Revelation of Christ; which must be such a proof as no impostor can pretend to, otherwise it will not prove Christianity not to be an imposture. And you cannot but imagine, you add, that there must be such a proof, because every truth is in itself one: and therefore, one reason for it, if it be a true reason, must be sufficient; and, if sufficient, better than many, because multiplicity creates confusion, especially in weak judgments.

Sir, you have imposed a hard task upon me: I wish I could perform it. For, though every truth be one, yet our sight is so feeble, that we cannot always come to it directly, but by many inferences and layings of things together. But, I think, that in the case before us, there is such a proof as

you desire, and I will set it down as shortly and as plainly as I can.

I suppose, then, that the truth of the Christian doctrines will be sufficiently evinced, if the matters of fact recorded of Christ in the Gospels are proved to be true; for his miracles, if true, establish the truth of what he delivered. The same may be said with regard to Moses. If he led the children of Israel through the Red Sea, and did such other wonderful things as are recorded of him in the book of Exodus, it must necessarily follow that he was sent by God: these being the strongest evidences we can require, and which every Deist will confess he would admit, if he himself had witnessed their performance. So that the stress of this cause will depend upon the proof of these matters of fact.

With a view, therefore, to this proof, I shall proceed,

I. To lay down such marks, as to the truth of matters of fact in general, that, where they all meet, such matters of fact cannot be false: and,

II. To show that they all do meet in the matters of fact of Moses and of Christ; and do not meet in those reported of Mahomet and of the heathen deities, nor can possibly meet in any imposture whatsoever.

I. The marks are these:

1. That the fact be such as men's *outward senses* can judge of;

2. That it be performed *publicly*, in the presence of witnesses;

3. That there be *public monuments and actions* kept up in memory of it; and,

4. That such monuments and actions shall be established, and commence, *at the time of the fact*.

The two first of these marks make it impossible for any false fact to be imposed upon men at the time when it was said to be done, because every man's senses would contra-

dict it. For example: Suppose I should pretend that, yesterday, I divided the Thames in the presence of all the people of London, and led the whole city over to Southwark on dry land, the waters standing like walls on each side: it would be morally impossible for me to convince the people of London that this was true, when every man, woman, and child, could contradict me, and affirm that they had not seen the Thames so divided, nor been led over to Southwark on dry land. I take it, then, for granted, and I apprehend with the allowance of all the Deists in the world, that no such imposition could be put upon mankind at the time when such matter of fact was said to be done.

"But," it may be urged, "the fact might be invented, when the men of that generation in which it was said to be done were all past and gone; and the credulity of after ages might be induced to believe that things had been performed in earlier times, which had not!"

From this the two latter marks secure us, as much as the two first, in the former case. For whenever such a fact was invented, if it were stated that not only public monuments of it remained, but likewise that public actions or observances had been kept up in memory of it ever since, the deceit must be detected by no such monuments appearing, and by the experience of every man, woman, and child, who must know that no such actions or observances had ever taken place. For example: Suppose I should now fabricate a story of something done a thousand years ago, I might perhaps get a few persons to believe me; but if I were farther to add, that from that day to this, every man, at the age of twelve years, had a joint of his little finger cut off in memory of it, and that of course every man then living, actually wanted a joint of that finger, and vouched this institution in confirmation of its truth, it would be morally impossible for me to gain credit in such a case, because every man then living would contradict me, as to the cir-

cumstance of cutting off a joint of the finger; and that, being an essential part of my original matter of fact, must prove the whole to be false.

II. Let us now come to the second point, and show that all these marks do meet in the matters of fact of Moses and of Christ; and do not meet in those reported of Mahomet and of the heathen deities, nor can possibly meet in any imposture whatsoever.

As to Moses, he, I take it for granted, could not have persuaded six hundred thousand men, that he had brought them out of Egypt by the Red Sea, fed them forty years with miraculous manna, etc., if it had not been true; because the senses of every man who was then alive would have contradicted him. So that here are the two first marks.

For the same reason, it would have been equally impossible for him to have made them receive his five books as true, which related all these things as done before their eyes, if they had not been so done. Observe how positively he speaks to them. "And know you this day; for I speak not with your children, which have not known, and which have not seen the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched-out arm, and his miracles; but your eyes have seen all the great acts of the Lord which he did." Deut. 11: 2–7. Hence, we must admit it to be impossible that these books, if written by Moses in support of an imposture, could have been put upon the people who were alive at the time when such things were said to be done.

"But they might have been written," it may be urged, "in some age after Moses, and published as his!"

To this I reply, that, if it were so, it was impossible they should have been received as such; because they speak of themselves as delivered by Moses, and kept in the ark from his time, Deut. 31: 24–26; and state that a copy of them

was likewise deposited in the hands of the king, "that he might learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them." Deut. 17: 19. Here these books expressly represent themselves as being not only the civil history, but also the established municipal law of the Jews, binding the king as well as the people. In whatever age, therefore, after Moses, they might have been forged, it was impossible they should have gained any credit; because they could not then have been found either in the ark, or with the king, or anywhere else: and, when they were first published, every body must know that they had never heard of them before.

And they could still less receive them as their book of statutes, and the standing law of the land, by which they had all along been governed. Could any man, at this day, invent a set of Acts of Parliament for England, and make it pass upon the nation as the only book of statutes which they had ever known? As impossible was it for these books, if written in any age after Moses, to have been received for what they declare themselves to be, that is, the municipal law of the *Jews;* and for any man to have persuaded that people that they had owned them as their code of statutes from the time of Moses, that is, before they had ever heard of them! Nay, more, they must instantly have forgotten their former laws, if they could receive these books as such; and as such only could they receive them, because such they vouched themselves to be. Let me ask the Deists but one short question: "Was a book of sham laws ever palmed upon any nation since the world began?" If not, with what face can they say this of the law-books of the *Jews?* Why will they affirm that of them, which they admit never to have happened in any other instance?

But they must be still more unreasonable. For the books of Moses have an ampler demonstration of their truth than even other law-books have; as they not only contain

the laws themselves, but give an historical account of their institution and regular fulfilment: of the Passover, for instance, in memory of their supernatural protection, upon the slaying of the first-born of Egypt; the dedication of the first-born of Israel, both of man and beast; the preservation of Aaron's rod which budded, of the pot of manna, and of the brazen serpent, which remained till the days of Hezekiah. 2 Kings, 18 : 4, etc. And, besides these memorials of particular occurrences, there were other solemn observances, in general memory of their deliverance out of Egypt, etc., as their annual expiations, their new moons, their Sabbaths, and their ordinary sacrifices; so that there were yearly, monthly, weekly, and daily recognitions of these things. The same books likewise farther inform us, that the tribe of Levi were appointed and consecrated by God as his ministers, by whom alone these institutions were to be celebrated; that it was death for any others to approach the altar; that their high-priest wore a brilliant mitre and magnificent robes, with the miraculous Urim and Thummim in his breastplate; that at his word all the people were to go out, and to come in; that these *Levites* were also their judges, even in all civil causes, etc.

Hence, too, therefore, in whatever age after Moses they might have been forged, it was impossible they should have gained any credit; unless indeed the fabricators could have made the whole nation believe, *in spite of their invariable experience to the contrary*, that they had received these books long before, from their fathers; had been taught them when they were children, and had taught them to their own children; that they had been circumcised themselves, had circumcised their families, and uniformly observed their whole minute detail of sacrifices and ceremonies; that they had never eaten any swine's flesh or other prohibited meats; that they had a splendid tabernacle, with a regular priesthood to administer in it, confined to one particular tribe, and a

superintendent high-priest, whose death alone could deliver those that had fled to the cities of refuge; that these priests were their ordinary judges, even in civil matters, etc. But this would surely have been impossible, if none of these things had been practised; and it would consequently have been impossible to circulate, as true, a set of books which affirmed that they had practised them, and upon that practice rested their own pretensions to acceptance. So that here are the two latter marks.

"But," to advance to the utmost degree of supposition, it may be urged, "these things might have been practised prior to this alleged forgery; and those books only deceived the nation, by making them believe that they were practised in memory of such and such occurrences as were then invented!"

In this hypothesis, however groundless, the same impossibilities press upon our notice as before. For it implies that the Jews had previously kept these observances in memory of nothing, or without knowing why they kept them; whereas, in all their particulars, they strikingly express their original: as the passover, instituted in memory of God's passing over the children of the Israelites, when he slew the first-born of Egypt, etc.

Let us admit, however contrary both to probability and to matter of fact, that they did not know why they kept these observances; yet, was it possible to persuade them that they were kept in memory of something which they had never heard of before? For example: Suppose I should now forge some romantic story of strange things done a long while ago; and, in confirmation of this, should endeavor to convince the Christian world that they had regularly, from that period to this, kept holy the first day of the week, in memory of such or such a man—a Cæsar, or a Mahomet—and had all been baptized in his name, and sworn by it upon the very book which I had then fabricated, and

which of course they had never seen before in their public courts of judicature; that this book likewise contained their law, civil and ecclesiastical, which they had ever since his time acknowledged, and no other: I ask any Deist, whether he thinks it possible that such a cheat could be received as the Gospel of Christians, or not? The same reason holds with regard to the books of Moses, and must hold with regard to every book, which contains matters of fact accompanied by the above-mentioned four marks. For these marks, together, secure mankind from imposition, with regard to any false fact, as well in after ages as at the time when it was said to be done.

Let me produce, as another and a familiar illustration, the *Stonehenge* of *Salisbury plain*. Almost every body has seen, or heard of it; and yet nobody knows by whom, or in memory of what, it was set up.

Now, suppose I should write a book to-morrow, and state in it that these huge stones were erected by a Cæsar or a Mahomet, in memory of such and such of their actions; and should farther add, that this book was written at the time when those actions were performed, and by the doers themselves, or by eye-witnesses, and had been constantly received as true, and quoted by authors of the greatest credit in regular succession ever since, that it was well known in England, and even enjoined by Act of Parliament to be taught our children, and that we accordingly did teach it our children, and had been taught it ourselves when we were children: would this, I demand of any Deist, pass current in England? Or, rather, should not I, or any other person who might insist upon its reception, instead of being believed, be considered insane?

Let us compare, then, this rude structure with the Stonehenge, as I may call it, or "twelve stones" set up at *Gilgal*. Joshua 4: 6. It is there said, that the reason why they were set up was, that when the children of the Jews,

in after-ages, should ask their meaning, it should be told them. Chap. 4: 20–22. And the thing, in memory of which they were set up, the passage over Jordan, was such as could not possibly have been imposed upon that people, at the time when it was said to be done: it was not less miraculous, and from the previous notice, preparations, and other striking circumstances of its performance, chap. 3: 5, 15, still more unassailable by the petty cavils of infidel sophistry, than their passage through the Red Sea.

Now, to form our argument, let us suppose that there never was any such thing as that passage over Jordan; that these stones at Gilgal had been set up on some unknown occasion; and that some designing man, in an after-age, invented this book of Joshua, affirmed that it was written at the time of that imaginary event by Joshua himself, and adduced this pile of stones as a testimony of its truth: would not every body say to him, "We know this pile very well, but we never before heard of this reason for it, nor of this book of Joshua. Where has it lain concealed all this while? And where and how came you, after so long a period, to find it? Besides, it informs us, that this passage over Jordan was solemnly directed to be taught our children, from age to age; and, to that end, that they were always to be instructed in the meaning of this particular monument: but we were never taught it ourselves, when we were children, nor did we ever teach it to our children. And it is in the highest degree improbable that such an emphatic ordinance should have been forgotten during the continuance of so remarkable a pile of stones, set up expressly for the purpose of preserving its remembrance."

If, then, for these reasons, no such fabrication could be put upon us, as to the stones in *Salisbury plain;* how much less could it succeed, as to the stonage at *Gilgal?* If, where we are ignorant of the true origin of a mere naked monu-

ment, such a sham origin cannot be imposed, how much less practicable would it be to impose upon us in actions and observances which we celebrate in memory of what we actually know; to make us forget what we have regularly commemorated; and to persuade us that we have constantly kept such and such institutions, with reference to something which we never heard of before! That is, that we knew something before we knew it! And, if we find it thus impossible to practise deceit, even in cases which have not the above four marks, how much more impossible must it be that any deceit should be practised in cases in which all these four marks meet.

In the matters of fact of Christ, likewise, as well as in those of Moses, these four marks are to be found. The reasoning, indeed, which has been already advanced with respect to the Old Testament, is generally applicable to the New. The miracles of Christ, like those of Moses, were such as men's *outward senses* could judge of; and were performed *publicly*, in the presence of those to whom the history of them, contained in the Gospel was addressed. And it is related, that "about three thousand" at one time, Acts 2: 41, and about "five thousand" at another, chap. 4: 4, were converted in consequence of what they themselves saw and heard, in matters where it was impossible that they should have been deceived. Here, therefore, were the two first marks.

And, with regard to the two latter, Baptism and the Lord's Supper were instituted as memorials of certain things, not in after-ages, but *at the time* when these things were said to be done; and have been strictly observed, *from that time to this*, without interruption. Christ himself also ordained apostles, etc., to preach and administer his ordinances, and to govern his church "even unto the end of the world." Now, the Christian ministry is as notorious a matter of fact among us, as the setting apart of the

tribe of Levi was among the Jews; and as the era and object of their appointment are part of the gospel narrative, if that narrative had been a fiction of some subsequent age, at the time of its fabrication no such order of men could have been found, which would have effectually given the lie to the whole story. And the truth of the matters of fact of Christ, being no otherwise asserted than as there were at the time—whenever the Deist will suppose the Gospel to have been fabricated—public ordinances, and a public ministry of his institution to dispense them, and it being impossible, upon this hypothesis, that there could be any such things then in existence, we must admit it to be equally impossible that the forgery should have been successful. Hence, it was as impossible to deceive mankind, in respect to these matters of fact, by inventing them in after-ages, as at the time when they were said to be done.

The matters of fact reported of Mahomet and of the heathen deities, do all want some of these four marks, by which the certainty of facts is established. Mahomet himself, as he tells us in his Koran, 6, etc., pretended to no miracles; and those which are commonly related of him, pass, even among his followers, for ridiculous legends, and, as such, are rejected by their scholars and philosophers. They have not either of the two first marks; for his converse with the moon, his night-journey from Mecca to Jerusalem, and thence to heaven, etc., were not performed before any witnesses, nor was the tour indeed of a nature to admit human attestation: and to the two latter they do not even affect to advance any claim.

The same may be affirmed, with little variation, of the stories of the heathen deities: of Mercury's stealing sheep, Jupiter's transforming himself into a bull, etc., besides the absurdity of such degrading and profligate adventures. And accordingly, we find that the more enlightened pagans themselves considered them as fables involving a mystical

meaning, of which several of their writers have endeavored to give us the explication. It is true, these gods had their priests, their feasts, their games, and other public ceremonies; but all these want the fourth mark, of commencing *at the time* when the things which they commemorate were said to have been done. Hence, they cannot secure mankind, in subsequent ages, from imposture, as they furnish no internal means of detection at the period of the forgery. The *Bacchanalia*, for example, and other heathen festivals, were established long after the events to which they refer; and the priests of Juno, Mars, etc., were not ordained by those imaginary deities, but appointed by others in some after-age, and are therefore no evidence to the truth of their preternatural achievements.

To apply what has been said:

We may challenge all the Deists in the world to show any fabulous action accompanied by these four marks. The thing is impossible. The histories of the Old and New Testaments never could have been received, if they had not been true; because the priesthoods of Levi and of Christ, the observance of the Sabbath, the passover and circumcision, and the ordinances of baptism and the Lord's supper, etc., are there represented as descending uninterruptedly from the times of their respective institution. And it would have been as impossible to persuade men in after-ages that they had been circumcised or baptized, and celebrated passovers, Sabbaths, and other ordinances, under the ministration of a certain order of priests, if they had done none of those things, as to make them believe at the time, without any real foundation, that they had gone through seas on dry land, seen the dead raised, etc. But, without such a persuasion, it was impossible that either the Law or the Gospel could have been received. And the truth of the matters of fact of each being no otherwise as-

serted than as such public ceremonies had been previously practised, their certainty is established upon the FULL CONVICTION OF THE SENSES OF MANKIND.

I do not say that every thing which wants these four marks is false; but that every thing which has them all, must be true.

I can have no doubt that there was such a man as Julius Cæsar, that he conquered at Pharsalia, and was killed in the senate-house, though neither his actions nor his assassination be commemorated by any public observances. But this shows that the matters of fact of Moses and of Christ have come down to us better certified than any other whatsoever. And yet our Deists, who would consider any one as hopelessly irrational that should offer to deny the existence of Cæsar, value themselves as the only men of profound sense and judgment, for ridiculing the histories of Moses and of Christ, though guarded by infallible marks, which that of Cæsar wants.

Besides, the nature of the subject would of itself lead to a more minute examination of the one than of the other; for of what consequence is it to me, or to the world, whether there ever was such a man as Cæsar—whether he conquered at Pharsalia, and was killed in the senate-house, or not? But our eternal welfare is concerned in the truth of what is recorded in the Scriptures; whence they would naturally be more narrowly scrutinized, when proposed for acceptance.

How unreasonable, then, is it to reject matters of fact so important, so sifted, and so attested; and yet to think it absurd, even to madness, to deny other matters of fact, which have not the thousandth part of their evidence—have had comparatively little investigation—and are of no consequence at all!

THE TRUTH OF CHRISTIANITY DEMONSTRATED.

To the preceding four marks, which are common to the matters of fact of Moses and of Christ, I now proceed to subjoin four additional marks; the three last of which, no matter of fact, how true soever, either has had, or can have, except that of Christ.

This will obviously appear, if it be considered,

5. That the book which relates the facts *contains likewise the laws* of the people to whom it belongs;

6. That Christ was previously announced for that very period, by a long train of *prophecies;* and,

7. Still more peculiarly prefigured by *types*, both of a circumstantial and personal nature, from the earliest ages; and,

8. That the facts of Christianity are such, as to make it impossible for either their relaters or hearers to believe them, if false, without supposing a *universal deception of the senses of mankind*.

The *fifth mark*, which has been subordinately discussed in the former part of this Tract, in such a manner as to supersede the necessity of dwelling upon it in this, renders it impossible for any one to have imposed such a book upon any people. For example: Suppose I should forge a code of laws for Great Britain, and publish it next term; could I hope to persuade the judges, lawyers, and people, that this was their genuine statute-book, by which all their causes had been determined in the public courts for so many centuries past? Before they could be brought to this, they must totally forget their established laws, which they had so laboriously committed to memory, and so familiarly quoted in every day's practice, and believe that this new book, which they had never seen before, was that old book which had been pleaded so long in Westminster-Hall, which

has been so often printed, and of which the originals are now so carefully preserved in the Tower.

This applies strongly to the books of Moses, in which, not only the history of the *Jews*, but likewise their whole law, secular and ecclesiastical, was contained. And though, from the early extension and destined universality of the Christian system, it could not, without unnecessary confusion, furnish a uniform civil code to all its various followers, who were already under the government of laws in some degree adapted to their respective climates and characters, yet was it intended as the spiritual guide of the new church. And in this respect this mark is still stronger with regard to the gospel, than even to the books of Moses; inasmuch as it is easier, however hard, to imagine the substitution of an entire statute-book in one particular nation, than that all the nations of *Christendom* should have unanimously conspired in the forgery. But, without such a conspiracy, such a forgery could never have succeeded, as the gospel universally formed a regular part of their daily public offices.

But I hasten to the *sixth mark*, namely, *prophecy*.

The great fact of Christ's coming was previously announced to the *Jews*, in the Old Testament, "by all the holy prophets which have been since the world began." Luke 1 : 70.

The first promise upon the subject was made to Adam, immediately after the fall. Gen. 3 : 15. Compare Col. 2 : 15, and Heb. 2 : 14.

He was again repeatedly promised to Abraham, Gen. 12 : 3; 18 : 18, and 22 : 18; Gal. 3 : 16; to Isaac, Gen. 26 : 4; and to Jacob, Gen. 28 : 14.

Jacob expressly prophesied of him, under the appellation of "Shiloh," or *Him that was to be sent*. Gen. 49 : 10. Balaam also, with the voice of inspiration, pronounced him "the Star of Jacob, and the Sceptre of Israel." Numb. 24 : 17. Moses spake of him, as one "greater than himself."

Deut. 18: 15, 18, 19; Acts 3: 22. And Daniel hailed his arrival, under the name of "Messiah the Prince." Chap. 9: 25.

It was foretold, that he should be born of a virgin, Isa. 7: 14, in the city of *Bethlehem*, Micah 5: 2, of the seed of Jesse, Isa. 11: 1, 10; that he should lead a life of poverty and suffering, Psalm 22, inflicted upon him, "not for himself," Dan. 9: 26, but for the sins of others, Isa. 53, and, after a short confinement in the grave, should rise again, Psalm 16: 10; Acts 2: 27, 31, and 13: 35–37; that he "should sit upon the throne of David for ever," and be called "the mighty God," Isa. 9: 6, 7, "the Lord our righteousness," Jer. 33: 16, "Immanuel, that is, God with us," Isa. 7: 14; Matt. 1: 23, and by David himself, whose son he was according to the flesh, "Lord," Psalm 110: 1, applied to Christ by himself, Matt. 22: 44, and by Peter, Acts 2: 34.

The time of his incarnation was to be, before "the sceptre should depart from *Judah*," Gen. 49: 10, during the continuance of the second Temple, Hag. 2: 7, 9, and within seventy weeks, or four hundred and ninety days; that is, according to the constant interpretation of prophecy, four hundred and ninety years from its erection. Dan. 9: 24.

From these, and many other predictions, the coming of Christ was at all times the general expectation of the *Jews;* and fully matured at the time of his actual advent, as may be inferred from the number of false Messiahs who appeared about that period.

That he was likewise the expectation of the *Gentiles*— in conformity to the prophecies of Gen. 49: 10, and Hag. 2: 7, where the terms "people," and "nations," denote the heathen world—is evinced by the coming of the wise men from the East, etc., a story which would of course have been contradicted by some of the individuals so disgracefully concerned in it, if the fact of their arrival, and the consequent massacre of the infants in and about Bethlehem, had

not been fresh in every one's memory: by them, for instance, who afterwards suborned false witnesses against Christ, and gave large money to the soldiers to conceal, if possible, the event of his resurrection; or them who, in still later days, everywhere zealously "spake against" the tenets and practices of his rising church.

All over the East, indeed, there was a general tradition, that *about that time a king of the* JEWS *would be born, who should govern the whole earth.* This prevailed so strongly at *Rome*, a few months before the birth of Augustus, that the Senate made a decree to expose all the children born that year; but the execution of it was eluded by a trick of some of the senators, who, from the pregnancy of their wives, were led to hope that they might be the fathers of the promised Prince. Its currency is also recorded with a remarkable identity of phrase by the pens of Suetonius and Tacitus. Now, that in this there was no collusion between the *Chaldeans*, *Romans*, and *Jews*, is sufficiently proved by the desperate methods suggested, or carried into effect, for its discomfiture. Nor, in fact, is it practicable for whole nations of contemporary, and still less, if possible, for those of successive, generations, to concert a story perfectly harmonious in all its minute accompaniments of time, place, manner, and other circumstances.

In addition to the above general predictions of the coming, life, death, and resurrection of Christ, there are others which foretell still more strikingly several particular incidents of the gospel narrative; instances unparalleled in the whole range of history, and which could have been foreseen by God alone. They were certainly not foreseen by the human agents concerned in their execution, or they would never have contributed to the fulfilment of prophecies referred even by themselves to the Messiah, and therefore verifying the divine mission of Him whom they crucified as an impostor.

Observe, then, how literally many of these predictions were fulfilled. For example: Read Psalm 69: 21, "They gave me gall to eat, and vinegar to drink;" and compare Matt. 27: 34, "*They gave him vinegar to drink, mingled with gall.*" Again, it is said, Psalm 22: 16–18, "They pierced my hands and my feet. They part my garments among them, and cast lots upon my vesture;"* as if it had been written *after* John, 19: 23, 24. It is predicted, likewise, Zech. 12: 10, "They shall look upon me whom they

* The soldiers did not tear his coat, because it was *without seam, woven from the top throughout;* and therefore they *cast lots for it.* But this was entirely accidental. With the passage in the Psalms, as *Romans*, they were not likely to be acquainted. The same remark applies to the next instance, from Zechariah.

And here it may be suggested—in reply to those who insidiously magnify "the power of chance, the ingenuity of accommodation, and the industry of research," as chiefly supporting the credit of obscure prophecy—that greater plainness would have enabled wicked men, as free agents, to prevent its accomplishment, when obviously directed against themselves. The *Jews*, not understanding what Christ meant by his "lifting up," John 8: 28; 12: 32, 33, and not knowing that he had foretold his crucifixion to his apostles, Matt. 20: 19, instead of finally stoning him—the death appointed by their law, Lev. 24: 16, for blasphemy, Matt. 26: 65, more than once menaced against the Saviour, John 8: 59; 10: 33, and actually inflicted upon Stephen, Acts 7: 58, for that offence—unconsciously delivered him to the predicted *Roman* cross. Again, the piercing of his side was no part of the Roman sentence, but merely to ascertain his being dead, previously to taking him down from the cross; "that the body might not remain there on the Sabbath-day," which commenced that evening, a few hours after the crucifixion. From his early *giving up the ghost*, however, it was not necessary that "a bone of him should be broken," Exod. 12: 46; Numb. 9: 12; Psalm 34: 20, like those of the two thieves, his fellow-sufferers, John 19: 32, 36.

have pierced;" and we are told, John 19: 34, that "*one of the soldiers with a spear pierced his side.*"

Compare also Psalm 22: 7, 8, "All they that see me laugh me to scorn: they shoot out their lips and shake their heads, saying, He trusted in God that he would deliver him; let him deliver him, if he will have him," with Matt. 27: 39–41, 43, "*And they that passed by reviled him, wagging their heads, and saying, Come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He trusted in God: let him deliver him now, if he will have him; for he said, I am the Son of God.*" His very price, and the mode of laying out the money, previously specified, Zech. 11: 13, are historically stated by Matthew, in perfect correspondence with the prophet, chap. 27: 6, 7. And his riding into Jerusalem upon an ass, predicted Zech. 9: 9, and referred by one of the most learned of the *Jewish* Rabbies to the Messiah, is recorded by the same inspired historian, chap. 21: 5. Lastly, it was foretold, that "he should make his grave with the wicked, and with the rich in his death," Isa. 53: 9; or, as Dr. Lowth translates the passage, "his grave was appointed with the wicked, but with the rich man was his tomb;" which prediction was precisely verified by the very improbable incidents of his being crucified *between two thieves*, Matt. 27: 38, and afterwards *laid in the tomb of the rich man of* Arimathea. Ib. 57—60.

Thus do the prophecies of the Old Testament, without variation or ambiguity, refer to the person and character of Christ. His own predictions in the New, demand a few brief observations.

Those relating to the destruction of *Jerusalem*, which specified that it should be "laid even with the ground," and "not one stone be left upon another," Luke 9: 44, "before that generation passed," Matt. 24: 34, were fulfilled in a most surprisingly literal manner, the very

foundations of the temple being ploughed up by Turnus Rufus. In another remarkable prophecy he announced the many false Messiahs that should come after him, and the ruin in which their followers should be involved. Matt. 24: 24, 26. That great numbers actually assumed that holy character, before the final fall of the city, and led the people into the wilderness to their destruction, we learn from Josephus, Antiq. Jud. 18: 12; 20: 6; and B. J. 8: 31. Nay, such was their wretched infatuation, that under this delusion they rejected the offers of Titus, who courted them to peace. Id. B. J. 7: 12.

It will be sufficient barely to mention his foretelling the dispersion of that unhappy nation, and the triumph of his Gospel over *the gates of hell*, under every possible disadvantage—himself low and despised, his immediate associates only twelve, and those illiterate and unpolished, and his adversaries the allied powers, prejudices, habits, interests, and appetites of mankind.

But the *seventh mark* is still more peculiar, if possible, to Christ, than even that of prophecy. For whatever may be weakly pretended with regard to the oracular predictions of *Delphi* or *Dodona*, the heathens never affected to prefigure any future event by *types*, or resemblances of the fact, consisting of analogies either in individuals, or in sensible institutions directed to be continued, till the antitype itself should make its appearance.

These types, in the instance of Christ, were of a twofold nature, *circumstantial*, and *personal*.

Of the *former* kind, not to notice the general rite of sacrifice, may be produced, as examples: 1. *The Passover*, appointed in memory of that great night when the destroying angel, who slew all "the first-born of *Egypt*," passed over those houses upon whose door-posts the blood of the Paschal Lamb was sprinkled; and directed to be eaten with what the apostle, 1 Cor. 5: 7, 8, calls, "the unleavened bread of

sincerity and truth." 2. *The annual expiation*, in two respects: first, as the high-priest entered into the holy of holies, representing heaven, Exod. 25: 40; Heb. 9: 24, with the blood of the sacrifice, whose body was burnt without the camp, "wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate, Heb. 13: 12; and "after he had offered one sacrifice for sin, for ever sat down at the right hand of God," 10: 12; and secondly, as "all the iniquity of the children of Israel was put upon the head" of the scape-goat. Lev. 16: 21. 3. *The brazen serpent*, by looking up to which the people were cured of the stings of the fiery serpents; and whose "lifting up" was, by Christ himself, interpreted as emblematical of his being lifted up on the cross. John 3: 14. 4. *The manna*, which represented "the bread of life, that came down from heaven." John 6: 31–35. 5. *The rock*, whence the waters flowed, to supply drink in the wilderness; "and that rock was Christ." 1 Cor. 10: 4. 6. *The Sabbath*, "a shadow of Christ," Coloss. 2: 16, 17; and, as a figure of his eternal rest, denominated "a sign of the perpetual covenant." Exodus 31: 16, 17; Ezek. 20: 12, 20. And, lastly, to omit others, *the temple*, where alone the shadowy sacrifices were to be offered, because Christ, "the body," was to be offered there himself.

Of *personal* types, likewise, I shall confine myself to such as are so considered in the New Testament.

1. *Adam*, between whom and Christ a striking series of relations is remarked. Rom. 5: 12–21, and 1 Cor. 15: 45–49. 2. *Noah*, who was "saved by water; the like figure whereunto, even baptism, doth now save us, by the resurrection of Jesus Christ." 1 Peter, 3: 20, 21. 3. *Melchisedec*, king of Salem, who was made "like unto the Son of God, a priest continually." Heb. 7: 3. 4. *Abraham*, "the heir of the world," Rom. 4: 13, "in whom all the nations of the earth are blest." Gen. 18: 18. 5. *Isaac*, in his

birth and intended sacrifice, whence also his father received him in a figure, Heb. 11 : 19, that is, of the resurrection of Christ. He, too, was the promised seed, Gen. 21 : 12, and Gal. 3 : 16, in whom all the nations of the earth were to be blessed. Gen. 22 : 18. 6. *Jacob*, in his vision of the ladder, Gen. 28 : 12, and John 1 : 51, and his wrestling with the angel; whence he, and after him the church, obtained the name of Israel. Gen. 32 : 28, and Matt. 11 : 21. The *Gentile* world also, like Jacob, gained the blessing and heirship from their elder brethren the Jews. 7. *Moses*, Deut. 18 : 18, and John 1 : 45, in redeeming the children of Israel out of Egypt. 8. *Joshua*, called also Jesus, Heb. 4 : 8, in acquiring for them the possession of the Holy Land, and as lieutenant to the "Captain of the host of the Lord." Josh. 5 : 14. 9. *David*, Psalm 16 : 10, and Acts 2 : 25–35, upon whose throne Christ is said to sit, Isa. 9 : 7, and by whose name he is frequently designated, Hos. 3 : 5, etc., in his pastoral, regal, and prophetical capacity. 10. *Jonah*, in his dark imprisonment of three days, applied by Christ to himself. Matt. 12 : 40.

The eighth *mark* is, that the facts of Christianity are such as to make it impossible for either the relaters or the hearers to believe them, if false, without supposing a universal deception of the senses of mankind.

For they were related by the doers, or by eye-witnesses, to those who themselves likewise either were, or might have been present, and undoubtedly knew many that were present at their performance. To this circumstance, indeed, both Christ and his apostles often appeal. And they were of such a nature as wholly to exclude every chance of imposition. What juggler could have given sight to him "that was born blind;" have fed five thousand hungry guests with "five loaves and two fishes;" or have raised one, who had been "four days buried," from his grave?

When, then, we add to this, that none of the *Jewish* or

Roman persecutors of Christianity, to whom its first teachers frequently referred as witnesses of those facts, ever ventured to deny them; that no apostate disciple, under the fear of punishment, or the hope of reward, not even the artful and accomplished Julian himself, ever pretended to detect them; that neither learning nor ingenuity, in the long lapse of so many years, has been able to show their falsehood, though, for the first three centuries after their promulgation, the civil government strongly stimulated hostile inquiry; and that their original relaters, after lives of unintermitted hardship, joyfully incurred death in defence of their truth—we cannot imagine the possibility of a more perfect or abundant demonstration.

It now rests with the Deists, if they would vindicate their claim to the self-bestowed title of "*men of reason*," to adduce some matters of fact of former ages, which they allow to be true, possessing evidence superior, or even similar, to those of Christ. This, however, it must at the same time be observed, would be far from proving the matters of fact respecting Christ to be false; but certainly, without this, they cannot reasonably assert that their own facts alone, so much less powerfully attested, are true.

Let them produce their Cæsar, or Mahomet,

1. Performing a fact, of which men's *outward senses* can judge;

2. *Publicly*, in the presence of witnesses;

3. In memory of which *public monuments and actions* are kept up;

4. Instituted and commencing *at the time of the fact;*

5. Recorded likewise in a set of books, addressed to the identical people before whom it was performed, and containing their *whole code of civil and ecclesiastical laws;*

6. As the work of one previously announced for that very period by a long train of *prophecies;*

7. And still more peculiarly prefigured by *types*, both

of a circumstantial and personal nature, from the earliest ages; and,

8. Of such a character as made it impossible for either the relaters or hearers to believe it, if false, without supposing a *universal deception of the senses of mankind.*

Farther: let them display, in its *professed eye-witnesses*, similar *proofs of veracity;* in some *doctrines* founded upon it, and *unaided by force or intrigue*, a like *triumph* over the *prejudices* and *passions* of mankind; among its *believers*, equal *skill* and equal *diligence* in *scrutinizing* its evidences, OR LET THEM SUBMIT TO THE IRRESISTIBLE CERTAINTY OF THE CHRISTIAN RELIGION.

And now, reader, *solemnly consider* what that religion *is*, the truth of which is proved by so many decisive marks. It is a declared Revelation from God; pronounces all men guilty in his sight; proclaims pardon, as his free gift through the meritorious righteousness, sacrifice, and intercession of his only Son, to all who trust alone in his mercy and grace, cordially repenting and forsaking their sins; requires fervent love, ardent zeal, and cordial submission towards himself, and the highest degree of personal purity and temperance, with rectitude and benevolence towards others; and offers the aid of the Holy Spirit for these purposes, to all who sincerely ask it. *Consider*, this religion is the *only true* one, and this is *tremendously true;* while it promises peace on earth and eternal happiness to all who *do* receive and obey it, it denounces everlasting destruction against all who *do not.* It is in vain for you to admit its truth, unless you receive it as *your* confidence, and obey it as *your* rule. O study, O embrace it *for yourself:* and may the God of love and peace be with you. *Amen.*

No. 124.

A TRAVELLER'S FAREWELL.

I SHALL SEE THY FACE NO MORE.

THERE is always something painful attending the separation of friends. When, for a length of time, we have enjoyed each other's company, and feel mutual respect and esteem, if we are compelled to part without the expectation of meeting again, we can scarcely bid the last farewell without regret. Thus, when the apostle Paul bade farewell to the elders of the church at Ephesus, they sorrowed greatly; but "most of all for the words which he spake, that they should see his face no more."

And shall we *never meet again?* Very likely not. Never, till our spirits have left the body! Never, till day and night have come to an end! Never, till spring has ceased to follow winter, and summer ceased to follow spring! Never, till the sun has ceased to shine, and the stars to twinkle! Never, till months, and years, and ages, and time itself, are no more! Never, till the voice of the archangel and the trump of God have summoned the dead to rise, and proclaimed eternal judgment! And where shall our next place of meeting be?

SHALL WE MEET IN HELL?

Shall you and I lift up our eyes in torments, and find each other in that abode of misery, from which there is no deliverance? Oh! what a meeting will that be! What shocking salutations shall we utter! With what downcast looks shall we gaze on each other, and wish that we had never met at all!

SHALL WE MEET IN HEAVEN?

Transporting thought, if so it may be. Your countenance will then shine like that of an angel, and so will mine.

And the smile with which we shall welcome one another to that happy land, will be cheerful as the brightness of the morning. But are we prepared for heaven? None shall enter its holy gates but such as are "beforehand prepared unto glory." O my soul, art thou prepared? O my friend, are you? "Except a man be *born again*, he cannot see the kingdom of God." Except our sins are forgiven, we cannot see the face of God with joy. Without a wedding garment of perfect righteousness, we cannot sit down at the marriage supper of the Lamb. Are you sanctified and justified, in the name of the Lord Jesus and by the Spirit of the living God? Joyful anticipation! glorious prospect! If we are new creatures in Christ Jesus; if he is our hope; if we bear his image; we shall meet again—yes, we shall meet again—happy, triumphant, glorified! At all events,

WE SHALL BOTH STAND BEFORE THE JUDGMENT-SEAT OF CHRIST.

"For we must all appear before the judgment-seat of Christ," to give account of ourselves unto God, and receive for the things done in the body, according to that which we have done, "whether it be good or bad." For God will bring every work into judgment, and every idle word, and every secret thing, whether it be good or evil. He shall sit on his "great white throne," with all the quick and the dead, small and great, before him. He shall divide the righteous from the wicked, as a shepherd divideth his sheep from the goats. He shall say to the righteous on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." He shall say to the wicked on the left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Perhaps we may not see each other, but we shall both be there. Shall we both be on the right hand, or both on the left? Or shall we then stand in opposite divisions of the vast assembly? Shall the one be saved, the other lost? the

one ascend to heaven, the other sink to hell? And shall we see each other's face no more, for ever, and ever, and ever?

Gladly, you answer, would you escape this; but then, perhaps, you say, you know not the way. What was the reply of Jesus, when one of his apostles started a similar difficulty? "*I am the way*, the truth, and the life; no man cometh unto the Father, but by me." Would you know, then, how you are to be preserved from hell? Christ answers, "I am the way." Would you know how you may enter into heaven? He makes the same reply: "I am the way." I am the way by which you may depart from the shades of death. I am the way by which you may enter into life. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have eternal life." "Should not perish." Here you have deliverance from perdition. "But have eternal life." Here you have the offer of salvation. To this end Christ both died and rose again. "Consider what I say, and the Lord give you understanding in all things."

If you have already a "good hope through grace," consider if there is not some way in which you may promote, more extensively, *the glory of God and the good of souls*. Did you ever hear of one that, on a death-bed, was sorry for having actively served the Lord? The more the light of eternity opens upon us, the more clearly we perceive the value of those opportunities of usefulness which are put into our hands. The nearer and nearer we approach the great tribunal, the more distinctly we hear the words of that sentence: "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." If, therefore, you are a lukewarm, inactive professor, mark well this imprecation: "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." "When I die," said the zealous and indefatigable Grimshaw, "I shall have my greatest grief, and my greatest joy: my greatest grief, that I have

done so little for Christ; my greatest joy, that Christ has done so much for me."

If you have hitherto lived unconcerned, oh reflect—*the time is short*—your days are fast spending and wasting. You are killing time. We expect a resurrection of the dead; but when will there be a resurrection of dead time? Ah, time slain in folly will revive no more, except in its remembrance, as a swift witness against those who killed it! You cannot call back an hour or a moment. The sun once stood still in Gibeon, but time did not stand still. The sun once returned ten degrees on the dial of Ahaz, but time proceeded on his journey with unremitted speed. Time is hasting onwards, and rapidly bearing you to the everlasting state. Your all, your eternal all, is at hazard. You can make one experiment, and, if that fail, you are undone for ever! Therefore, by the dread authority of the great God—by the terrors of death and the great rising day—by the joys of heaven, and the torments of hell—by the value of your immortal soul, I entreat, I charge, I adjure you, to awake out of your security, and improve the gracious moments of life. This world is dying all around you. Can you rest easy in such a world, while unprepared for eternity? Awake to righteousness, before you hear the alarm of the last trumpet.

A mighty change awaits us, when the hour
Arrives that lands us on th' eternal shore.
From glory then to glory we shall rise,
Or sink from deep to deeper miseries:
Ascend perfection's everlasting scale,
Or still descend from gulf to gulf in hell.

"Now the God of hope fill you with all joy and peace in believing, that you may abound in hope, through the power of the Holy Ghost." FAREWELL.

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No. 125.

ON THE

TRAFFIC IN ARDENT SPIRIT.

Ardent spirit is composed of alcohol and water, in nearly equal proportions. Alcohol is composed of hydrogen, carbon, and oxygen, in the proportion of about fourteen, fifty-two, and thirty-four parts to the hundred. It is, in its nature, as manifested by its effects, a *poison*. When taken in any quantity it disturbs healthy action in the human system, and in large doses suddenly destroys life. It resembles opium in its nature, and arsenic in its effects. And though when mixed with water, as in ardent spirit, its evils are somewhat modified, they are by no means prevented. Ardent spirit is an enemy to the human constitution, and cannot be used as a drink without injury. Its ultimate tendency invariably is, to produce weakness, not strength; sickness, not health; death, not life.

Consequently, to use it is an immorality. It is a violation of the will of God, and a sin in magnitude equal to all the evils, temporal and eternal, which flow from it. Nor can the furnishing of ardent spirit for the use of others be accounted a less sin, inasmuch as this tends to produce evils greater than for an individual merely to drink it. And if a man knows, or has the opportunity of knowing, the nature and effects of the traffic in this article, and yet continues to

be engaged in it, he may justly be regarded as an immoral man; and for the following reasons, viz.

Ardent spirit, as a drink, is *not needful.* All men lived without it, and all the business of the world was conducted without it, for thousands of years. It is not three hundred years since it began to be generally used as a drink in Great Britain, nor one hundred years since it became common in America. Of course it is not needful.

It is *not useful.* Those who do not use it are, other things being equal, in all respects better than those who do. Nor does the fact that persons have used it with more or less frequency, in a greater or smaller quantity, for a longer or shorter time, render it either needful, or useful, or harmless, or right for them to continue to use it. More than a million of persons in this country, and multitudes in other countries, who once did use it, and thought it needful, have, within five years, ceased to use it, and they have found that they are in all respects better without it. And this number is so great, of all ages, and conditions, and employments, as to render it certain, should the experiment be fairly made, that this would be the case with all. Of course, ardent spirit, as a drink, is not useful.

It is *hurtful.* Its whole influence is injurious to the body and the mind for this world and the world to come.

1. It forms an *unnecessary, artificial, and very dangerous appetite;* which, by gratification, like the desire for sinning, in the man who sins, tends continually to increase. No man can form this appetite without increasing his danger of dying a drunkard, and exerting an influence which tends to perpetuate drunkenness, and all its abominations, to the end of the world. Its very formation, therefore, is a violation of the will of God. It is, in its nature, an immorality, and springs from an inordinate desire of a kind or degree of bodily enjoyment—animal gratification, which God has shown to be inconsistent with his glory, and the highest

good of man. It shows that the person who forms it is not satisfied with the proper gratification of those appetites and passions which God has given him, or with that kind and degree of bodily enjoyment which infinite wisdom and goodness have prescribed as the utmost that can be possessed consistently with a person's highest happiness and usefulness, the glory of his Maker, and the good of the universe. That person covets more animal enjoyment; to obtain it he forms a new appetite, and in doing this he rebels against God.

That desire for increased animal enjoyment from which rebellion springs is sin, and all the evils which follow in its train are only so many voices by which Jehovah declares "the way of transgressors is hard." The person who has formed an appetite for ardent spirit, and feels uneasy if he does not gratify it, has violated the divine arrangement, disregarded the divine will, and if he understands the nature of what he has done, and approves of it, and continues in it, it will ruin him. He will show that there is one thing in which he will not have God to reign over him. And should he keep the whole law, and yet continue knowingly, habitually, wilfully, and perseveringly to offend in that one point, he will perish. Then, and then only, according to the Bible, can any man be saved, when he has respect to all the known will of God, and is disposed to be governed by it. He must carry out into practice, with regard to the body and the soul, "Not my will, but thine be done." His grand object must be, to know the will of God, and when he knows it, to be governed by it, and with regard to all things. This, the man who is not contented with that portion of animal enjoyment which the proper gratification of the appetites and passions which God has given him will afford, but forms an appetite for ardent spirit, or continues to gratify it after it is formed, does not do. In this respect, if he understands the nature and effects of his actions, he prefers his own will to the known will of God, and is ripening to hear, from the lips

of his Judge, "Those mine enemies, that would not that I should *reign* over them, bring them hither and slay them before me." And the men who traffic in this article, or furnish it as a drink for others, are tempting them to sin, and thus uniting their influence with that of the devil for ever to ruin them. This is an aggravated immorality, and the men who continue to do it are immoral men.

2. The use of ardent spirit, to which the traffic is accessory, causes a great and wicked *waste of property*. All that the users pay for this article is to them lost, and worse than lost. Should the whole which they use sink into the earth, or mingle with the ocean, it would be better for them, and better for the community, than for them to drink it. All which it takes to support the paupers, and prosecute the crimes which ardent spirit occasions, is, to those who pay the money, utterly lost. All the diminution of profitable labor which it occasions, through improvidence, idleness, dissipation, intemperance, sickness, insanity, and premature deaths, is to the community so much utterly lost. And these items, as has often been shown, amount in the United States to more than $100,000,000 a year. To this enormous and wicked waste of property, those who traffic in the article are knowingly accessory.

A portion of what is thus lost by others, they obtain themselves; but without rendering to others any valuable equivalent. This renders their business palpably unjust; as really so as if they should obtain that money by gambling; and it is as really immoral. It is also unjust in another respect: it burdens the community with taxes both for the support of pauperism, and for the prosecution of crimes, and without rendering to that community any adequate compensation. These taxes, as shown by facts, are four times as great as they would be if there were no sellers of ardent spirit. All the profits, with the exception perhaps of a mere pittance which he pays for license, the seller puts into his

own pocket, while the burdens are thrown upon the community. This is palpably unjust, and utterly immoral. Of 1,969 paupers in different almshouses in the United States, 1,790, according to the testimony of the overseers of the poor, were made such by spirituous liquor. And of 1,764 criminals in different prisons, more than 1,300 were either intemperate men, or were under the power of intoxicating liquor when the crimes for which they were imprisoned were committed. And of 44 murders, according to the testimony of those who prosecuted or conducted the defence of the murderers, or witnessed their trials, 43 were committed by intemperate men, or upon intemperate men, or those who at the time of the murder were under the power of strong drink.

The Hon. Felix Grundy, United States senator from Tennessee, after thirty years' extensive practice as a lawyer, gives it as his opinion that four-fifths of all the crimes committed in the United States can be traced to intemperance. A similar proportion is stated, from the highest authority, to result from the same cause in Great Britain. And when it is considered that more than 200 murders are committed, and more than 100,000 crimes are prosecuted in the United States in a year, and that such a vast proportion of them are occasioned by ardent spirit, can a doubt remain on the mind of any sober man, that the men who know these facts, and yet continue to traffic in this article, are among the chief causes of crime, and ought to be viewed and treated as immoral men? It is as really immoral for a man, by doing wrong, to excite others to commit crimes, as to commit them himself; and as really unjust wrongfully to take another's property with his consent, as without it. And though it might not be desirable to have such a law, yet no law in the statute-book is more righteous than one which should require that those who make paupers should support them, and those who excite others to commit crimes, should pay the cost of their prosecution, and should, with those who

commit them, bear all the evils. And so long as this is not the case they will be guilty, according to the divine law, of defrauding, as well as tempting and corrupting their fellow-men. And though such crimes cannot be prosecuted, and justice be awarded in human courts, their perpetrators will be held to answer, and will meet with full and awful retribution at the divine tribunal. And when judgment is laid to the line, and righteousness to the plummet, they will appear as they really are, criminals, and will be viewed and treated as such for ever.

There is another view in which the traffic in ardent spirit is manifestly highly immoral. It exposes the children of those who use it, in an eminent degree, to dissipation and crime. Of 690 children prosecuted and imprisoned for crimes, more than 400 were from intemperate families. Thus the venders of this liquor exert an influence which tends strongly to ruin not only those who use it, but their children; to render them far more liable to idleness, profligacy, and ruin, than the children of those who do not use it; and through them to extend these evils to others, and to perpetuate them to future generations. This is a sin of which all who traffic in ardent spirit are guilty. Often the deepest pang which a dying parent feels for his children, is lest, through the instrumentality of such men, they should be ruined. And is it not horrible wickedness for them, by exposing for sale one of the chief causes of this ruin, to tempt them in the way to death? If he who takes money from others without an equivalent, or wickedly destroys property, is an immoral man, what is he who destroys character, who corrupts children and youth, and exerts an influence to extend and perpetuate immorality and crime through future generations? This every vender of ardent spirit does; and if he continues in this business with a knowledge of the subject, it marks him as an habitual and persevering violater of the will of God.

3. Ardent spirit *impairs*, and often *destroys reason*. Of 781 maniacs in different insane hospitals, 392, according to the testimony of their own friends, were rendered maniacs by strong drink. And the physicians who had the care of them gave it as their opinion, that this was the case with many of the others. Those who have had extensive experience, and the best opportunities for observation with regard to this malady, have stated, that probably from one-half to three-fourths of the cases of insanity, in many places, are occasioned in the same way. Ardent spirit is a poison so diffusive and subtile that it is found, by actual experiment, to penetrate even the brain.

Dr. Kirk, of Scotland, dissected a man a few hours after death who died in a fit of intoxication; and from the lateral ventricles of the brain he took a fluid distinctly visible to the smell as whiskey; and when he applied a candle to it in a spoon, it took fire and burnt blue; "the lambent blue flame," he says, "characteristic of the poison, playing on the surface of the spoon for some seconds."

It produces also, in the children of those who use it freely, a predisposition to intemperance, insanity, and various diseases of both body and mind, which, if the cause is continued, becomes hereditary, and is transmitted from generation to generation; occasioning a diminution of size, strength, and energy, a feebleness of vision, a feebleness and imbecility of purpose, an obtuseness of intellect, a depravation of moral taste, a premature old age, and a general deterioration of the whole character. This is the case in every country, and in every age.

Instances are known where the first children of a family, who were born when their parents were temperate, have been healthy, intelligent, and active; while the last children, who were born after the parents had become intemperate, were dwarfish and idiotic. A medical gentleman writes, "I have no doubt that a disposition to nervous diseases of a

peculiar character is transmitted by drunken parents." Another gentleman states that, in two families within his knowledge, the different stages of intemperance in the parents seemed to be marked by a corresponding deterioration in the bodies and minds of the children. In one case, the eldest of the family is respectable, industrious, and accumulates property; the next is inferior, disposed to be industrious, but spends all he can earn in strong drink. The third is dwarfish in body and mind, and, to use his own language, "a poor, miserable remnant of a man."

In another family of daughters, the first is a smart, active girl, with an intelligent, well-balanced mind; the others are afflicted with different degrees of mental weakness and imbecility, and the youngest is an idiot. Another medical gentleman states, that the first child of a family, who was born when the habits of the mother were good, was healthy and promising; while the four last children, who were born after the mother had become addicted to the habit of using opium, appeared to be stupid; and all, at about the same age, sickened and died of a disease apparently occasioned by the habits of the mother.

Another gentleman mentions a case more common, and more appalling still. A respectable and influential man early in life adopted the habit of using a little ardent spirit daily, because, as he thought, it did him good. He and his six children, three sons and three daughters, are now in the drunkard's grave, and the only surviving child is rapidly following in the same way, to the same dismal end.

The best authorities attribute one-half the madness, three-fourths of the pauperism, and four-fifths of the crimes and wretchedness in Great Britain to the use of strong drink.

4. Ardent spirit increases the number, frequency, and violence of *diseases*, and tends to bring those who use it to a premature grave. In Portsmouth, New Hampshire, of about 7,500 people, twenty-one persons were killed by it in

a year. In Salem, Massachusetts, of 181 deaths, twenty were occasioned in the same way. Of ninety-one adults who died in New Haven, Connecticut, in one year, thirty-two, according to the testimony of the Medical Association, were occasioned, directly or indirectly, by strong drink, and a similar proportion had been occasioned by it in previous years. In New Brunswick, New Jersey, of sixty-seven adult deaths in one year, more than one-third were caused by intoxicating liquor. In Philadelphia, of 4,292 deaths, 700 were, in the opinion of the College of Physicians and Surgeons, caused in the same way. The physicians of Annapolis, Maryland, state that, of thirty-two persons, male and female, who died in 1828, above eighteen years of age, ten, or nearly one-third, died of diseases occasioned by intemperance; that eighteen were males, and that of these, nine, or one-half, died of intemperance. They also say, "When we recollect that even the temperate use, as it is called, of ardent spirits, lays the foundation of a numerous train of incurable maladies, we feel justified in expressing the belief, that were the use of distilled liquors entirely discontinued, the number of deaths among the male adults would be diminished at least one-half."

Says an eminent physician, "Since our people generally have given up the use of spirit, they have not had more than half as much sickness as they had before; and I have no doubt, should all the people of the United States cease to use it, that nearly half the sickness of the country would cease." Says another, after forty years' extensive practice, "Half the men every year who die of fevers might recover, had they not been in the habit of using ardent spirit. Many a man, down for weeks with a fever, had he not used ardent spirit, would not have been confined to his house a day. He might have felt a slight headache, but a little fasting would have removed the difficulty, and the man been well. And many a man who was never intoxicated, when visited with

a fever, might be raised up as well as not, were it not for that state of the system which daily moderate drinking occasions, who now, in spite of all that can be done, sinks down and dies."

Nor are we to admit for a moment the popular reasoning, as applicable here, "that the abuse of a thing is no argument against its use;" for, in the language of the late Secretary of the College of Physicians and Surgeons of Philadelphia, Samuel Emlen, M. D., "All use of ardent spirits," *i. e.* as a drink, "is an abuse. They are mischievous under all circumstances." Their tendency, says Dr. Frank, when used even moderately, is to induce disease, premature old age, and death. And Dr. Trotter states, that no cause of disease has so wide a range, or so large a share, as the use of spirituous liquors.

Dr. Harris states, that the *moderate* use of spirituous liquors has destroyed many who were never drunk; and Dr. Kirk gives it as his opinion, that men who were never considered intemperate, by daily drinking have often shortened life more than twenty years; and that the respectable use of this poison kills more men than even drunkenness. Dr. Wilson gives it as his opinion, that the use of spirit in large cities causes more diseases than confined air, unwholesome exhalations, and the combined influence of all other evils.

Dr. Cheyne, of Dublin, Ireland, after thirty years' practice and observation, gives it as his opinion, that should ten young men begin at twenty-one years of age to use but one glass of two ounces a day, and never increase the quantity, nine out of ten would shorten life more than ten years. But should moderate drinkers shorten life only five years, and drunkards only ten, and should there be but four moderate drinkers to one drunkard, it would in thirty years cut off in the United States 32,400,000 years of human life. An aged physician in Maryland states, that when the fever

breaks out there, the men who do not use ardent spirit are not half as likely as other men to have it; and that if they do have it, they are ten times as likely to recover. In the island of Key West, on the coast of Florida, after a great mortality, it was found that every person who had died had been in the habit of using ardent spirit. The quantity used was afterwards diminished more than nine-tenths, and the inhabitants became remarkably healthy.

A gentleman of great respectability from the south, states, that those who fall victims to southern climes, are almost invariably addicted to the free use of ardent spirit. Dr. Mosely, after a long residence in the West Indies, declares, "that persons who drink nothing but cold water, or make it their principal drink, are but little affected by tropical climates; that they undergo the greatest fatigue without inconvenience, and are not so subject as others to dangerous diseases;" and Dr. Bell, "that rum, when used even moderately, always diminishes the strength, and renders men more susceptible of disease; and that we might as well throw oil into a house, the roof of which is on fire, in order to prevent the flames from extending to the inside, as to pour ardent spirits into the stomach to prevent the effect of a hot sun upon the skin."

Of seventy-seven persons found dead in different regions of country, sixty-seven, according to the coroners' inquests, were occasioned by strong drink. Nine-tenths of those who die suddenly after the drinking of cold water, have been habitually addicted to the free use of ardent spirit; and that draught of cold water, that effort, or fatigue, or exposure to the sun, or disease, which a man who uses no ardent spirit will bear without inconvenience or danger, will often kill those who use it. Their liability to sickness and to death is often increased tenfold. And to all these evils, those who continue to traffic in it, after all the light which God in his providence has thrown upon the subject, are

knowingly accessory. Whether they deal in it by wholesale or retail, by the cargo or the glass, they are, in their influence, drunkard-makers. So are also those who furnish the materials; those who advertise the liquors, and thus promote their circulation; those who lease their tenements to be employed as dram-shops, or stores for the sale of ardent spirit; and those also who purchase their groceries of spirit dealers rather than of others, for the purpose of saving to the amount which the sale of ardent spirit enables such men, without loss, to undersell their neighbors. These are all accessory to the making of drunkards, and as such will be held to answer at the divine tribunal. So are those men who employ their shipping in transporting the liquors, or are in any way knowingly aiding and abetting in perpetuating their use as a drink in the community.

It is estimated that four-fifths of those who were swept away by the late direful visitation of CHOLERA, were such as had been addicted to the use of intoxicating drink. Dr. Bronson, of Albany, who spent some time in Canada, and whose professional character and standing give great weight to his opinions, says, "Intemperance of any species, but particularly intemperance in the use of *distilled liquors*, has been a more productive cause of cholera than any other, and indeed than all others." And can men, for the sake of money, make it a business knowingly and perseveringly to furnish the most productive cause of cholera, and not be guilty of *blood*—not manifest a recklessness of character which will brand the mark of vice and infamy on their foreheads? "Drunkards and tipplers," he adds, "have been searched out with such unerring certainty as to show that the arrows of death have not been dealt out with indiscrimination. An indescribable terror has spread through the ranks of this class of beings. They see the bolts of destruction aimed at their heads, and every one calls himself a victim. There seems to be a natural affinity between

cholera and ardent spirit." What, then, in days of exposure to this malady, is so great a nuisance as the places which furnish this poison? Says Dr. Rhinelander, who, with Dr. De Kay, was deputed from New York to visit Canada, "We may be asked who are the victims of this disease? I answer, the intemperate it invariably cuts off." In Montreal, after 1,200 had been attacked, a Montreal paper states, that "not a drunkard who has been attacked has recovered of the disease, and almost all the victims have been at least *moderate* drinkers." In Paris, the 30,000 victims were, with few exceptions, those who freely used intoxicating liquors. Nine-tenths of those who died of the cholera in Poland were of the same class.

In St. Petersburgh and Moscow, the average number of deaths in the bills of mortality, during the prevalence of the cholera, when the people ceased to drink brandy, was no greater than when they used it during the usual months of health—showing that brandy, and attendant dissipation, killed as many people in the same time as even the cholera itself, that pestilence which has spread sackcloth over the nations. And shall the men who know this, and yet continue to furnish it for all who can be induced to buy, escape the execration of being the destroyers of their race? Of more than 1,000 deaths in Montreal, it is stated that only two were members of Temperance societies. It was also stated, that as far as was known no members of Temperance societies in Ireland, Scotland, or England, had yet fallen victims to that dreadful disease.

From Montreal, Dr. Bronson writes, "Cholera has stood up here, as it has done everywhere, the advocate of Temperance. It has pleaded most eloquently, and with tremendous effect. The disease has searched out the haunt of the drunkard, and has seldom left it without bearing away its victim. Even *moderate* drinkers have been but little better off. Ardent spirits, in any shape, and in all

quantities, have been *highly* detrimental. Some temperate men resorted to them during the prevalence of the malady as a preventive, or to remove the feeling of uneasiness about the stomach, or for the purpose of drowning their apprehensions, but they did it at their peril."

Says the London Morning Herald, after stating that the cholera fastens its deadly grasp upon this class of men, "The same preference for the intemperate and uncleanly has characterized the cholera *everywhere*. Intemperance is a qualification which it never overlooks. Often has it passed harmless over a wide population of temperate country people, and poured down, as an overflowing scourge, upon the drunkards of some distant town." Says another English publication, "All experience, both in Great Britain and elsewhere, has proved that those who have been addicted to drinking spirituous liquors, and indulging in irregular habits, have been the greatest sufferers from cholera. In some towns the drunkards are all dead." Rammohun Fingee, the famous Indian doctor, says, with regard to India, that people who do not take opium, or spirits, do not take this disorder even when they are with those who have it. Monsieur Huber, who saw 2,160 persons perish in twenty-five days in one town in Russia, says, "It is a most remarkable circumstance, that persons given to drinking have been swept away like flies. In Tiflis, containing 20,000 inhabitants, every drunkard has fallen—all are dead, not one remains."

Dr. Sewall, of Washington city, in a letter from New York, states, that of 204 cases of cholera in the Park hospital, there were only six temperate persons, and that those had recovered; while 122 of the others, when he wrote, had died; and that the facts were similar in all the other hospitals.

In Albany, a careful examination was made by respectable gentlemen into the cases of those who died of the cholera in that city in 1832, over sixteen years of age. The

result was examined in detail by nine physicians, members of the medical staff attached to the board of health in that city—all who belong to it, except two, who were at that time absent—and published at their request under the signature of the Chancellor of the State, and the five distinguished gentlemen who compose the Executive Committee of the New York State Temperance Society, and is as follows: number of deaths, 366; viz. intemperate, 140; free drinkers, 55; moderate drinkers, mostly habitual, 131; strictly temperate, who drank no ardent spirits, 5; members of Temperance societies, 2; and when it is recollected that of more than 5,000 members of Temperance societies in the city of Albany, only two, not one in 2,500, fell by this disease, while it cut off more than one in fifty of the inhabitants of that city, we cannot but feel that men who furnish ardent spirit as a drink for their fellow-men, are manifestly inviting the ravages, and preparing the victims of this fatal malady, and of numerous other mortal diseases; and when inquisition is made for blood, and the effects of their employment are examined for the purpose of rendering to them according to their work, they will be found, should they continue, to be guilty of knowingly destroying their fellow-men.

What right have men, by selling ardent spirit, to increase the danger, extend the ravages, and augment and perpetuate the malignancy of the cholera, and multiply upon the community numerous other mortal diseases? Who cannot see that it is a foul, deep, and fatal injury inflicted on society? that it is in a high degree cruel and unjust? that it scatters the population of our cities, renders our business stagnant, and exposes our sons and our daughters to premature and sudden death? So manifestly is this the case, that the board of health of the city of Washington, on the approach of the cholera, declared the vending of ardent spirit, *in any quantity*, to be a *nuisance;* and, as such, ordered that it be discontinued for the space of ninety days. This was done in

self-defence, to save the community from the sickness and death which the vending of spirit is adapted to occasion. Nor is this tendency to occasion disease and death confined to the time when the cholera is raging.

By the statement of the physicians in Annapolis, Maryland, it appears that the average number of deaths by intemperance for several years, has been one to every 329 inhabitants; which would make in the United States 40,000 in a year. And it is the opinion of physicians, that as many more die of diseases which are induced, or aggravated, and rendered mortal by the use of ardent spirit. And to those results, all who make it, sell it, or use it, are accessory.

It is a principle in law, that the perpetrator of crime, and the accessory to it, are both guilty, and deserving of punishment. Men have been brought to the gallows on this principle. It applies to the law of God. And as the drunkard cannot go to heaven, can drunkard-makers? Are they not, when tried by the principles of the Bible, in view of the developments of Providence, manifestly immoral men? men who, for the sake of money, will knowingly be instrumental in corrupting the character, increasing the diseases, and destroying the lives of their fellow-men?

"But," says one, "I never sell to drunkards; I sell only to sober men." And is that any better? Is it a less evil to the community to make drunkards of sober men than it is to kill drunkards? Ask that widowed mother who did her the greatest evil: the man who only killed her drunken husband, or the man who made a drunkard of her only son? Ask those orphan children who did them the greatest injury: the man who made their once sober, kind, and affectionate father a drunkard, and thus blasted all their hopes, and turned their home, sweet home, into the emblem of hell; or the man who, after they had suffered for years the anguish, the indescribable anguish of the drunkard's children, and seen their heart-broken mother

in danger of an untimely grave, only killed their drunken father, and thus caused in their habitation a great calm? Which of these two men brought upon them the greatest evil? Can you doubt? You, then, do nothing but make drunkards of sober men, or expose them to become such. Suppose that all the evils which you may be instrumental in bringing upon other children, were to come upon your own, and that *you* were to bear all the anguish which you may occasion; would you have any doubt that the man who would knowingly continue to be accessory to the bringing of these evils upon you, must be a notoriously wicked man?

5. Ardent spirit destroys the *soul.*

Facts in great numbers are now before the public, which show conclusively that the use of ardent spirit tends strongly to hinder the moral and spiritual illumination and purification of men; and thus to prevent their salvation, and bring upon them the horrors of the second death.

A disease more dreadful than the cholera, or any other that kills the body merely, is raging, and is universal, threatening the endless death of the soul. A remedy is provided all-sufficient, and infinitely efficacious; but the use of ardent spirit aggravates the disease, and with millions and millions prevents the application of the remedy and its effect.

It appears from the fifth report of the American Temperance Society, that more than four times as many, in proportion to the number, over wide regions of country, during the preceding year, have apparently embraced the gospel, and experienced its saving power, from among those who had renounced the use of ardent spirit, as from those who continued to use it.

The committee of the New York State Temperance Society, in view of the peculiar and unprecedented attention to religion which followed the adoption of the plan of abstinence from the use of strong drink, remark, that when

this course is taken, the greatest enemy to the work of the Holy Spirit on the minds and hearts of men, appears to be more than half conquered.

In three hundred towns, six-tenths of those who two years ago belonged to Temperance societies, but were not hopefully pious, have since become so; and eight-tenths of those who have within that time become hopefully pious, who did not belong to Temperance societies, have since joined them. In numerous places, where only a minority of the people abstained from the use of ardent spirit, nine-tenths of those who have of late professed the religion of Christ, have been from that minority. This is occasioned in various ways. The use of ardent spirit keeps many away from the house of God, and thus prevents them from coming under the sound of the gospel. And many who do come, it causes to continue stupid, worldly-minded, and unholy. A single glass a day is enough to keep multitudes of men, under the full blaze of the gospel, from ever experiencing its illuminating and purifying power. Even if they come to the light, and it shines upon them, it shines upon darkness, and the darkness does not comprehend it; while multitudes who thus do evil will not come to the light, lest their deeds should be reproved. There is a total contrariety between the effect produced by the Holy Spirit, and the effect of spirituous liquor upon the minds and hearts of men. The latter tends directly and powerfully to counteract the former. It tends to make men feel in a manner which Jesus Christ hates, rich spiritually, increased in goods, and in need of nothing; while it tends for ever to prevent them from feeling, as sinners must feel, to buy of him gold tried in the fire, that they may be rich. Those who use it, therefore, are taking the direct course to destroy their own souls; and those who furnish it, are taking the course to destroy the souls of their fellow-men.

In one town, more than twenty times as many, in pro-

portion to the number, professed the religion of Christ during the past year, of those who did not use ardent spirit, as of those who did; and in another town more than thirty times as many. In other towns, in which from one-third to two-thirds of the people did not use it, and from twenty to forty made a profession of religion, they were all from the same class. What, then, are those men doing who furnish it, but taking the course which is adapted to keep men stupid in sin till they sink into the agonies of the second death? And is not this an immorality of a high and aggravated description? and one which ought to mark every man who understands its nature and effects, and yet continues to live in it, as a notoriously immoral man? What though he does not live in other immoralities—is not this enough? Suppose he should manufacture poisonous miasma, and cause the cholera in our dwellings; sell, knowingly, the cause of disease, and increase more than one-fifth over wide regions of country the number of adult deaths, would he not be a murderer? "I know," says the learned Judge Cranch, "that the cup" which contains ardent spirit "is poisoned; I know that it may cause death, that it may cause more than death, that it may lead to crime, to sin, to the tortures of everlasting remorse. Am I not, then, a murderer? worse than a murderer? as much worse as the soul is better than the body? If ardent spirits were nothing worse than a deadly poison—if they did not excite and inflame all the evil passions—if they did not dim that heavenly light which the Almighty has implanted in our bosoms to guide us through the obscure passages of our pilgrimage—if they did not quench the Holy Spirit in our hearts, they would be comparatively harmless. It is their moral effect—it is the ruin of the *soul* which they produce, that renders them so dreadful. The difference between death by simple poison, and death by habitual intoxication, may extend to the whole difference between everlasting happiness and eternal death."

And, say the New York State Society, at the head of which is the Chancellor of the State, "Disguise that business as they will, it is still, in its true character, the business of destroying the bodies and souls of men. The vender and the maker of spirits, in the whole range of them, from the pettiest grocer to the most extensive distiller, are fairly chargeable, not only with *supplying* the appetite for spirits, but with *creating* that unnatural appetite; not only with supplying the drunkard with the fuel of his vices, but with *making* the drunkard.

"In reference to the taxes with which the making and vending of spirits loads the community, how unfair towards others is the occupation of the maker and vender of them! A town, for instance, contains one hundred drunkards. The profit of making these drunkards is enjoyed by some half a dozen persons; but the burden of these drunkards rests upon the whole town. We do not suggest that there should be such a law, but we ask whether there would be one law in the whole statute-book more *righteous* than that which should require those who have the profit of making our drunkards to be burdened with the support of them."

Multitudes who once cherished the fond anticipation of happiness in this life and that to come, there is reason to believe, are now wailing beyond the reach of hope, through the influence of ardent spirit; and multitudes more, if men continue to furnish it as a drink, especially sober men, will go down to weep and wail with them to endless ages.

"But," says one, "the traffic in ardent spirit is a lawful business; it is approbated by law, and is therefore right." But the keeping of gambling houses is, in some cases, approbated by human law. Is that therefore right? The keeping of brothels is, in some cases, approbated by law. Is that therefore right? Is it human law that is the standard of morality and religion? May not a man be a notoriously

wicked man, and yet not violate human law? The question is, Is it right? Does it accord with the divine law? Does it tend in its effects to bring glory to God in the highest, and to promote the best good of mankind? If not, the word of God forbids it; and if a man who has the means of understanding its nature and effects continues to follow it, he does it at the peril of his soul.

"But," says another, "if I should not sell it, I could not sell so many other things." If you could not, then you are forbidden by the word of God to sell so many other things. And if you continue to make money by that which tends to destroy your fellow-men, you incur the displeasure of Jehovah. "But if I should not sell it, I must change my business." Then you are required by the Lord to change your business. A voice from the throne of his excellent glory cries, "Turn ye, turn ye from this evil way; for why will ye die?"

"If I should turn from it, I could not support my family." This is not true; at least, no one has a right to say that it is true till he has tried it, and done his whole duty by ceasing to do evil and learning to do well, trusting in God, and has found that his family is not supported. Jehovah declares, that such as seek the Lord, and are governed by his will, shall not want any good thing. And till men have made the experiment of obeying him in all things, and found that they cannot support their families, they have no right to say that it is necessary for them to sell ardent spirit. And if they do say this, it is a libel on the divine character and government. There is no truth in it. He who feeds the sparrow and clothes the lily, will, if they do right, provide for them and their families; and there is no shadow of necessity, in order to obtain support, for them to carry on a business which destroys their fellow-men.

"But others will do it, if I do not." Others will send out their vessels, steal the black man, and sell him and his

children into perpetual bondage, if you do not. Others will steal, rob, and commit murder, if you do not; and why may not you do it, and have a portion of the profit, as well as they? Because, if you do, you will be a thief, a robber, and a murderer, like them. You will here be partaker of their guilt, and hereafter of their plagues. Every friend, therefore, to you, to your Maker, or the eternal interests of men, will, if acquainted with this subject, say to you, As you value the favor of God, and would escape his righteous and eternal indignation, renounce this work of death; for he that soweth death, shall also reap death.

"But our fathers imported, manufactured, and sold ardent spirit, and were they not good men? Have not they gone to heaven?" Men who professed to be good once had a multiplicity of wives, and have not some of them too gone to heaven? Men who professed to be good once were engaged in the slave-trade, and have not some of them gone to heaven? But can men who understand the will of God with regard to these subjects, continue to do such things now, and yet go to heaven? The principle which applies in this case, and which makes the difference between those who did such things once, and those who continue to do them now, is that to which Jesus Christ referred when he said, "If I had not come and spoken to them, they had not had sin; but now they have no cloak for their sin." The days of that darkness and ignorance which God may have winked at have gone by, and he now commandeth all men to whom his will is made known to repent. Your fathers, when they were engaged in selling ardent spirit, did not know that all men, under all circumstances, would be better without it. They did not know that it caused three-quarters of the pauperism and crime in the land—that it deprived many of reason—greatly increased the number and severity of diseases, and brought down such multitudes to an untimely grave. The facts had not then been collected and published. They did

not know that it tended so fatally to obstruct the progress of the Gospel, and ruin, for eternity, the souls of men. You do know it, or have the means of knowing it. You cannot sin with as little guilt as did your fathers. The facts, which are the voice of God in his providence, and manifest his will, are now before the world. By them he has come and spoken to you. And if you continue, under these circumstances, to violate his will, you will have no cloak, no covering, no excuse for your sin. And though sentence against this evil work is not executed at once, judgment, if you continue, will not linger, nor will damnation slumber.

The accessory and the principal, in the commission of crime, are both guilty. Both by human laws are condemned. The principle applies to the law of God ; and not only drunkards, but drunkard-makers—not only murderers, but those who excite others to commit murder, and furnish them with the known cause of their evil deeds, will, if they understand what they do, and continue thus to rebel against God, be shut out of heaven.

Among the Jews, if a man had a beast that went out and killed a man, the beast, said Jehovah, shall be slain, and his flesh shall not be eaten. The owner must lose the whole of him as a testimony to the sacredness of human life, and a warning to all not to do any thing, or connive at any thing that tended to destroy it. But the owner, if he did not know that the beast was dangerous, and liable to kill, was not otherwise to be punished. But if he did know, if it had been testified to the owner that the beast was dangerous, and liable to kill, and he did not keep him in, but let him go out, and he killed a man, then, by the direction of Jehovah, the beast and the owner were both to be put to death. The owner, under these circumstances, was held responsible, and justly too, for the injury which his beast might do. Though men are not required or permitted now to execute this law, as they were when God was the Magistrate, yet the reason of

the law remains. It is founded in justice, and is eternal. To the pauperism, crime, sickness, insanity, and death temporal and eternal, which ardent spirit occasions, those who knowingly furnish the materials, those who manufacture, and those who sell it, are all accessory, and as such will be held responsible at the divine tribunal. There was a time when the owners did not know the dangerous and destructive qualities of this article—when the facts had not been developed and published, nor the minds of men turned to the subject; when they did not know that it caused such a vast portion of the vice and wretchedness of the community, and such wide-spreading desolation to the temporal and eternal interests of men; and although it then destroyed thousands, for both worlds, the guilt of the men who sold it was comparatively small. But now they sin against light, pouring down upon them with unutterable brightness; and if they know what they do, and in full view of its consequences continue that work of death—not only let the poison go out, but furnish it, and send it out to all who are disposed to purchase—it had been better for them, and better for many others, if they had never been born. For, briefly to sum up what we have said,

1. It is the selling of that, without the use of which nearly all the business of this world was conducted, till within less than three hundred years, and which of course is not *needful*.

2. It is the selling of that which was not generally used by the people of this country for more than a hundred years after the country was settled, and which by hundreds of thousands, and some in all kinds of lawful business, is not used now. Once they did use it, and thought it needful or useful. But by experiment, the best evidence in the world, they have found that they were mistaken, and that they are in all respects better without it. And the cases are so numerous as to make it *certain*, that should the experiment be

fairly made, this would be the case with all. Of course it is not *useful.*

3. It is the selling of that which is a real, a subtile and very destructive *poison*—a poison which, by men in health, cannot be taken without deranging healthy action, and inducing more or less disease, both of body and mind; which is, when taken in any quantity, positively *hurtful;* and which is of course forbidden by the word of God.

4. It is the selling of that which tends to form an unnatural, and a very dangerous and destructive appetite; which, by gratification, like the desire of sinning in the man who sins, tends continually to increase, and which thus exposes all who form it to come to a *premature grave.*

5. It is the selling of that which causes a great portion of all the pauperism in our land; and thus, for the benefit of a few—those who sell—brings an enormous tax on the whole community. Is this fair? Is it just? Is it not exposing our children and youth to become drunkards? And is it not inflicting great evils on society?

6. It is the selling of that which excites to a great portion of all the crimes that are committed, and which is thus shown to be in its effects hostile to the moral government of God, and to the social, civil, and religious interests of men; at war with their highest good, both for this life and the life to come.

7. It is the selling of that, the sale and use of which, if continued, will form intemperate appetites, which, if formed, will be gratified, and thus will perpetuate intemperance and all its abominations to the end of the world.

8. It is the selling of that which makes wives widows, and children orphans; which leads husbands often to murder their wives, and wives to murder their husbands; parents to murder their children, and children to murder their parents; and which prepares multitudes for the prison, for the gallows, and for hell.

9. It is the selling of that which greatly increases the amount and severity of sickness; which in many cases destroys reason; which causes a great portion of all the sudden deaths, and brings down multitudes who were never intoxicated, and never condemned to suffer the penalty of the civil law, to an untimely grave.

10. It is the selling of that which tends to lessen the health, the reason, and the usefulness, to diminish the comfort, and shorten the lives of all who habitually use it.

11. It is the selling of that which darkens the understanding, sears the conscience, pollutes the affections, and debases all the powers of man.

12. It is the selling of that which weakens the power of motives to do right, and increases the power of motives to do wrong, and is thus shown to be in its effects hostile to the moral government of God, as well as to the temporal and eternal interests of men; which excites men to rebel against him, and to injure and destroy one another. And no man can sell it without exerting an influence which tends to hinder the reign of the Lord Jesus Christ over the minds and hearts of men, and to lead them to persevere in iniquity, till, notwithstanding all the kindness of Jehovah, their case shall become hopeless.

Suppose a man, when about to commence the traffic in ardent spirit, should write in great capitals on his sign-board, to be seen and read of all men, what he will do, viz., that so many of the inhabitants of this town or city, he will, for the sake of getting their money, make paupers, and send them to the almshouse, and thus oblige the whole community to support them and their families; that so many others he will excite to the commission of crimes, and thus increase the expenses, and endanger the peace and welfare of the community; that so many he will send to the jail, and so many more to the state prison, and so many to the gallows;

that so many he will visit with sore and distressing diseases; and in so many cases diseases which would have been comparatively harmless, he will by his poison render fatal; that in so many cases he will deprive persons of reason, and in so many cases will cause sudden death; that so many wives he will make widows, and so many children he will make orphans, and that in so many cases he will cause the children to grow up in ignorance, vice, and crime, and after being nuisances on earth, will bring them to a premature grave; that in so many cases he will prevent the efficacy of the Gospel, grieve away the Holy Ghost, and ruin for eternity the souls of men. And suppose he could, and should give some faint conception of what it is to lose the soul, and of the overwhelming guilt and coming wretchedness of him who is knowingly instrumental in producing this ruin; and suppose he should put at the bottom of the sign this question, viz., What, you may ask, can be my object in acting so much like a devil incarnate, and bringing such accumulated wretchedness upon a comparatively happy people? and under it should put the true answer, MONEY; and go on to say, I have a family to support; I want money, and must have it; this is my business, I was brought up to it; and if I should not follow it I must change my business, or I could not support my family. And as all faces begin to gather blackness at the approaching ruin, and all hearts to boil with indignation at its author, suppose he should add for their consolation, "If I do not bring this destruction upon you, somebody else will." What would they think of him? what would all the world think of him? what *ought* they to think of him? And is it any worse for a man to tell the people beforehand honestly what he will do, if they buy and use his poison, than it is to go on and do it? And what if they are not aware of the mischief which he is doing them, and he can accomplish it through their own perverted and voluntary agency? Is it

not equally abominable, if *he knows* it, and does not cease from producing it?

And if there are churches whose members are doing such things, and those churches are not blessed with the presence and favor of the Holy Ghost, they need not be at any loss for the reason. And if they should *never* again, while they continue in this state, be blessed with the reviving influence of God's Spirit, they need not be at any loss for the reason. Their own members are exerting a strong and fatal influence against it; and that too after Divine Providence has shown them what they are doing. And in many such cases there is awful guilt with regard to this thing resting upon the whole church. Though they have known for years what these men were doing; have seen the misery, heard the oaths, witnessed the crimes, and known the wretchedness and deaths which they have occasioned, and perhaps have spoken of it, and deplored it among one another; many of them have never spoken on this subject to the persons themselves. They have seen them scattering firebrands, arrows, and death temporal and eternal, and yet have never so much as warned them on the subject, and never besought them to give up their work of death.

An individual lately conversed with one of his professed Christian brethren who was engaged in this traffic, and told him not only that he was ruining for both worlds many of his fellow-men, but that his Christian brethren viewed his business as inconsistent with his profession, and tending to counteract all efforts for the salvation of men; and the man, after frankly acknowledging that it was wrong, said that this was the first time that any of them had conversed with him on the subject. This may be the case with other churches; and while it is, the whole church is conniving at the evil, and the whole church is guilty. Every brother, in such a case, is bound, on his own account, to converse with him who is thus aiding the powers

of darkness, and opposing the kingdom of Jesus Christ, and try to persuade him to cease from this destructive business.

The whole church is bound to make efforts, and use all proper means to accomplish this result. And before half the individual members have done their duty on this subject, they may expect, if the offending brother has, and manifests the spirit of Christ, that he will cease to be an offence to his brethren, and a stumbling-block to the world, over which such multitudes fall to the pit of woe. And till the church, the whole church, do their duty on this subject, they cannot be freed from the guilt of conniving at the evil. And no wonder if the Lord leaves them to be as the mountains of Gilboa, on which there was neither rain or dew. And should the church receive from the world those who make it a business to carry on this notoriously immoral traffic, they will greatly increase their guilt, and ripen for the awful displeasure of God. And unless members of the church shall cease to teach, by their business, the fatal error that it is right for men to buy and use ardent spirit as a drink, the evil will never be eradicated, intemperance will never cease, and the day of millennial glory never come.

Each individual who names the name of Christ is called upon, by the providence of God, to act on this subject openly and decidedly for him, and in such a manner as is adapted to banish intemperance and all its abominations from the earth, and to cause temperance and all its attendant benefits universally to prevail. And if ministers of the Gospel and members of Christian churches do not connive at the sin of furnishing this poison as a drink for their fellow-men; and men who, in opposition to truth and duty, continue to be engaged in this destructive employment, are viewed and treated as wicked men; the work which the Lord hath commenced and carried forward with a rapidity, and to an extent hitherto unexampled in the history of the world, will continue to move onward till not a name, nor a trace, nor a

shadow of a drunkard, or a drunkard-maker, shall be found on the globe.

Professed Christian—In the manufacture or sale of ardent spirit as a drink, you do not, and you cannot honor God; but you do, and, so long as you continue it, you will greatly dishonor Him. You exert an influence which tends directly and strongly to ruin, for both worlds, your fellow-men. Should you take a quantity of that poisonous liquid into your closet, present it before the Lord, confess to him its nature and effects, spread out before him what it has done and what it will do, and attempt to ask him to bless you in extending its influence; it would, unless your conscience is already seared as with a hot iron, appear to you like blasphemy. You could no more do it than you could take the instruments of gambling and attempt to ask God to bless you in extending them through the community. And why not, if it is a lawful business? Why not ask God to increase it, and make you an instrument in extending it over the country, and perpetuating it to all future generations? Even the worldly and profane man, when he hears about professing Christians offering prayer to God that he would bless them in the manufacture or sale of ardent spirit, involuntarily shrinks back and says, "That is too bad." He can see that it is an abomination. And if it is too bad for a professed Christian to pray about it, is it not too bad for him to practise it? If you continue, under all the light which God in his providence has furnished with regard to its hurtful nature and destructive effects, to furnish ardent spirit as a drink for your fellow-men, you will run the fearful hazard of losing your soul, and you will exert an influence which powerfully tends to destroy the souls of your fellow-men. Every time you furnish it you are rendering it less likely that they will be illuminated, sanctified, and saved, and more likely that they will continue in sin and go down to the chambers of death.

It is always worse for a church-member to do an immoral act, and teach an immoral sentiment, than for an immoral man, because it does greater mischief. And this is understood, and often adverted to by the immoral themselves. Even drunkards are now stating it to their fellow-drunkards, that church-members are not better than they. And to prove it, are quoting the fact, that although they are not drunkards, and perhaps do not get drunk, they, for the sake of money, carry on the business of making drunkards. And are not the men and their business of the same character? "The deacon," says a drunkard, "will not use ardent spirit himself: he says, 'It is poison!' But for six cents he will sell it to me. And though he will not furnish it to his own children, for he says, 'It will ruin them!' yet he will furnish it to mine. And there is my neighbor, who was once as sober as the deacon himself, but he had a pretty farm, which the deacon wanted, and for the sake of getting it he has made him a drunkard. And his wife, as good a woman as ever lived, has died of a broken heart, because her children would follow their father." No, you cannot convince even a drunkard, that the man who is selling him that which he knows is killing him, is any better than the drunkard himself. Nor can you convince a sober man, that he who, for the sake of money, will, with his eyes open, make drunkards of sober men, is any less guilty than the drunkards he makes.

Is this writing upon their employment "Holiness unto the Lord," without which no one, from the Bible, can expect to be prepared for the holy joys of heaven? As ardent spirit is a poison which, when used even moderately, tends to harden the heart, to sear the conscience, to blind the understanding, to pollute the affections, to weaken and derange and debase the whole man, and to lessen the prospect of his eternal life, it is the indispensable duty of each person to renounce it. And he cannot refuse to do this without be-

coming, if acquainted with this subject, knowingly accessory to the temporal and eternal ruin of his fellow-men. And what will it profit him to gain even the whole world by that which ruins the soul?

My friend, you are soon to die, and in eternity to witness the influence, the whole influence, which you exert while on earth, and you are to witness its consequence in joy or sorrow to endless being. Imagine yourself now, where you soon will be, *on your death-bed.* And imagine that you have a full view of the property which you have caused to be wasted, or which you have gained without furnishing any valuable equivalent; of the health which you have destroyed, and the characters which you have demoralized; of the wives that you have made widows, and the children that you have made orphans; of all the lives that you have shortened, and all the souls that you have destroyed. O! imagine that these are the only "rod and staff" which you have to comfort you as you go down the valley of the shadow of death, and that they will all meet you in full array at the judgment and testify against you. What will it profit you, though you have gained more money than you otherwise would, when you have left it all far behind in that world which is destined to fire, and the day of perdition of ungodly men? What will it profit, when you are enveloped in the influence which you have exerted, and are experiencing its consequences to endless ages; finding for ever that as a man soweth so must he reap, and that if he has sowed death he must reap *death?* Do not any longer assist in destroying men, nor expose yourself and your children to be destroyed. Do good, and good only, to all as you have opportunity, and good shall come unto you.

No. 126.

THE

BLIND SLAVE IN THE MINES.

BY REV. EDWARD HITCHCOCK, D. D.

Moral sublimity does not require for its exhibition a distinguished station, great wealth, or eminent learning. Where there is humble piety, we sometimes meet with the noblest specimens of true moral grandeur in the obscurest condition of life. Indeed, true religion has in its very nature the elements of genuine nobility and lofty sublimity. The most striking example which ever occurred to my observation, to illustrate this sentiment, met me recently in a spot least expected; and I cannot but hope that a description of the scene may teach others the priceless value of the Christian hope, and lead some, now destitute of it, to secure the precious boon, while mercy holds it out to their acceptance.

With a companion I had descended a thousand feet perpendicularly, beneath the earth's surface, into one of the coal mines of eastern Virginia, called the Mid Lothian Pit. As we were wandering through its dark passages—numerous and extensive enough to form a subterranean city—the sound of music at a little distance caught our ears. It ceased upon our approach; but we perceived that it was sacred music, and we heard the concluding sentiment of the hymn, "I shall be in heaven in the morning."

On advancing with our lamps we found the passage closed by a door, in order to give a different direction to the currents of air for the purpose of ventilation: yet this door must be opened occasionally to let the rail-cars pass, loaded with coal. And to accomplish this, we found sitting by that door an aged blind slave, whose eyes had been entirely destroyed by a blast of gunpowder many years before, in that mine. There he sat, on a seat cut in the coal, from

sunrise to sunset, day after day; his sole business being to open and shut the door when he heard the rail-cars approaching. We requested him to sing again the hymn whose last line we had heard. It was, indeed, lame in expression, and in poetic measure very defective, being in fact one of those productions which we found the pious slaves were in the habit of singing, in part at least, impromptu. But each stanza closed with the sentiment, "I shall be in heaven in the morning."

It was sung with a clear and pleasant voice, and I could see the shrivelled, sightless eyeballs of the old man rolling in their sockets, as if his soul felt the inspiring sentiments; and really the exhibition was one of the most affecting that I have ever witnessed. There he stood, an old man, whose earthly hopes, even at the best, must be very faint—and he was a slave—and he was blind—what could he hope for on earth? He was buried, too, a thousand feet beneath the solid rocks. In the expressive language of Jonah, "he had gone down to the bottom of the mountains; the earth with her bars was about him for ever." There, from month to month, he sat in total darkness. O, how utterly cheerless his condition. And yet that one blessed hope of a resurrection morning was enough to infuse peace and joy into his soul. I had often listened to touching music; I had heard gigantic intellect pour forth enchanting eloquence; but never did music or eloquence exert such an overpowering influence upon my feelings, as did this scene. Never before did I feel the mighty power of Christian hope. Never before did I witness so grand an exhibition of moral sublimity. O, how comparatively insignificant did earth's mightiest warriors and statesmen, her princes and emperors, and even her philosophers, without piety, appear. How powerless would all their pomp, and pageantry, and wisdom be to sustain them, if called to change places with this poor slave! He had a principle within him superior to them all; and when the morning which he longs for shall come, how infinitely better than theirs will his lot appear to an admiring universe. And that morning shall ere long break upon thy

darkness, benighted old man. The light of the natural sun, and the face of this fair world will never, indeed, revisit you; and the remnant of your days must be spent in your monotonous task, by the side of the wicket gate, deep in the caverns of the earth. But that bright and blessed hope of a resurrection-morning shall not deceive you. The Saviour in whom you trust, shall manifest himself to you, even in your deep darkness; and at the appointed hour, the chains of slavery shall drop off, and the double night that envelops you shall vanish into the light, and the liberty, and glory of heaven. And just in proportion to the depths of your darkness and degradation now, shall be the brightness and the joy of that everlasting day.

I would add, that on inquiry of the pious slaves engaged in these mines, I found that the blind old man had a fair reputation for piety, and that it was not till the loss of his eyes that he was led to the Saviour. It may be that the destruction of his natural vision was the necessary means of opening the eye of faith within his soul. And though we should shudder at the thought of exchanging conditions with him on earth, yet who can say but his peculiar and deep tribulation here, may prepare his soul for a distinction in glory which we might covet. Oh how much better to endure even his deep degradation and privations, sustained by his hopes, than to partake of their fortune who live in luxury and pleasure, or riot in wealth, or lord it over prostrate millions, or have fame's trumpet sounding before them wherever they go, if with their good things here, we must have their portion in eternity. How very probable, that as they lift up their eyes hereafter in hell, being in torments, they may see this poor slave in Abraham's bosom, and entreat that he may be sent with a drop of water to cool their parched tongues.

The scene which I have now described affords a most animating lesson of encouragement to the tried and the afflicted, and of reproof to the complaining and discontented.

Suppose health does fail us, and poverty oppress us, and our friends forsake us, and our best laid plans prove

abortive, so that a dark cloud settles upon our worldly prospects—who of us is reduced so low as to be willing to change places with this poor slave? And yet he is able to keep his spirits buoyant by the single hope of future glory. He thinks of a morning that is to come, when even his deep and dreadful darkness shall pass away; and the thought has a magic power to sustain him. If we are Christians, shall not that same hope chase away our despondency, and nerve us to bear cheerfully those trials which are far inferior to his? And as to murmuring at the allotments of Providence, and regarding our lot as a hard one, how ashamed ought we to be of such feelings, when we think of the uncomplaining submission of this ignorant slave, sitting alone days and months by this wicket gate, deep in the earth's bosom, and destined never again to see the light of day. Let us see to it, rather, that his example does not condemn us in the day of judgment, and that we be not compelled to take our place far below him in the kingdom of heaven, if, indeed, we enter there.

This scene, also, cannot but remind us of the amazing change which the morning hoped for by this old man will produce in his condition. It was something, I thought, to be lifted out of the deep dungeon where he sits, to the light of the day; it would be far more to be restored to sight when thus brought to the surface: another priceless boon would be relief from the rule of slavery, although in the present case I had reason to think that rule of the gentlest kind; but still more glorious will be an introduction into the city of which the Lord God Almighty and the Lamb are the light! Oh, as I looked at the old man in his dungeon, and thought of all these changes, and of his becoming a pure, spotless spirit in the New Jerusalem, how insignificant did the proudest earthly distinctions appear, and how did the title of Christian swallow them all up, and that only seem of any consequence.

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No. 127.

OBLIGATIONS OF A GUARDIAN.

BY AN EMINENT COUNSELLOR AT LAW.

The trust of guardian to the fatherless, which you have taken upon yourself, is one of the most momentous of all responsibilities. The relation of a parent is deeply interesting; for the principles he may instil into the mind of his child, may be the means of scattering blessings upon thousands, or of entailing on them unnumbered miseries. And a guardian stands in the place of a parent. If the law of the land invests him, as it certainly does, with a parent's powers, he cannot but be bound by a parent's obligations. The property, the health, the habits, the morals, the religious principles, and consequently the happiness of your ward, both in this life and in the world to come, all depend on your faithfulness. And you are especially accountable to that God who has declared the widow and the fatherless to be the objects of his peculiar care. He is "the helper of the fatherless." Psalm 10 : 14. In him "the fatherless findeth mercy." Hosea 14 : 3. "He executeth the judgment of the fatherless and widow." Deut. 10 : 18; Psalm 10 : 18. "A father of the fatherless, and a judge of the widows, is God in his holy habitation." Psalm 68 : 5. "He will be a swift witness against those that oppress the hireling in his wages, the widow and the fatherless." Mal. 3 : 5. And he has thus distinctly denounced his vengeance against those who do them wrong: "Ye shall not afflict any widow or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry.

And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless." Exod. 22: 22–24.

Secured as the performance of your duty thus is by the most solemn sanctions, while you are impelled, by every sacred principle, to its faithful discharge, you will find such a performance of it proportionably delightful. And happy, thrice happy may you finally be, in meeting both the grateful child and its departed parent in the presence of an omniscient and approving Judge!

It is not enough to suppose, that, while you do not literally oppress, or defraud, or afflict the orphan, no part of your duty is neglected. They are entitled to your guardian care, to your kindness and sympathy, and to your vigilance over their persons, their minds, and their estates.

Of the management of their estates it is not my present purpose to speak. This may be the most laborious of your duties, but at the same time the least perplexing. Common vigilance and prudence will guide you through this department with safety, and insure a favorable event in the settlement of your accounts. But even here it is to be remembered, that the orphan's estate is entitled to the same care with your own: nay, to more, if you are in the habit of neglecting your own; for his is not to be neglected. It must be kept in repair; be protected from injury and waste; be preserved from embarrassment; be managed with the least possible cost and expense; the debts due to your ward must be carefully and prudently collected; if his property is decreed to be sold, it must be done openly, with the diligent use of all lawful means to bring it to its fair value, and without collusion. The law, in its solicitude to preserve your integrity, will not suffer you to become the purchaser of your ward's estate. It requires you to keep an exact account of every sum of money you receive and expend, and to be always prepared to exhibit a particular statement of all your proceedings; and it allows you, at the close, a

just reward. All this common talents and common honesty may accomplish; and advice on these subjects can always be obtained whenever occasion may require. My object is rather to animate and encourage you to a faithful and punctual discharge of that portion of a guardian's duty, for the neglect of which he is not so strictly amenable to human tribunals.

In the *education* of your ward, he is to receive from you the impulses of his future life; and before he is able to regulate his own conduct, if you have awakened his affections, or gained his confidence, he will implicitly follow your footsteps, adopt your habits and principles, and be governed by the like motives with your own. How important, then, that the *examples* you hold out to him should be correct; that the whole course of your life should be such as he may safely follow! Here commences the duty you owe to him. How can you successfully impress him with the fear of God, unless it is apparent that his fear is ever present with you? Will he reverence the being whose name he hears his guardian profane? Or will he respect those laws which he perceives you dispense with at pleasure? Of what value will he esteem truth and sincerity, while these are habitually disregarded by his instructor and guide? Would you train him to industry, and sobriety, and temperance? Let him see that your own conduct is steadily regulated by these virtues. If your precepts and your practice are at variance, he will surely copy the latter; esteeming it, as all men do, the living and practical exposition of your real faith. Your life will act upon his life. His heart will catch the spirit and the passions of yours. It is therefore among the first of duties, that you should give him the benefit of a good example. Without this, all attempts to train him to a life of virtue and religion will be vain.

Whether your ward is confided to your care at an early, or at a more advanced age, it is necessary that he be furnished with *employment*. It is proverbially true, that

idleness is the bane of virtue, and the fruitful parent of all vice. It both enervates the body and paralyzes the energies of the mind. Children and youth are naturally busy; they delight in motion; and are most happy when in the active pursuit of some object. This law of their very being and constitution must be made subservient to their happiness, or it will work their ruin. Give them, therefore, useful and virtuous employment. No matter whether they are rich or poor. If the former, do not suppose, that, because their wealth in your hands is adequate to their support, it is therefore your duty to suffer them to live idly, and of course unprofitably to the community, and miserably to themselves. Such mistaken views of their duty, in some guardians, have, doubtless, deprived society of those who might have been numbered among its brightest ornaments. Propose to your ward an object worthy of his character. In his early life teach him to labor and to think. Let his mind and his body be kept in activity, by proper alternations of instruction, of amusement, and of toil. Let him feel that he is born to be useful; that every grade in society is within his power to attain; and that for the right use of his talents and means he is deeply responsible to God.

Teach him *punctuality* in the fulfilment of all his engagements, and a *scrupulous and sacred regard to truth.* Let him know that every assertion which is not true, is false; and that all falsehood is hateful in the sight of him, who is "not man, that he should lie." There is no deception in heaven. "Whatsoever loveth or maketh a lie," cannot enter there. One of the distinguishing traits in the character of Christ, our great Exemplar, was his sincerity. "If it were not so," said he, "I would have told you." He would not give countenance to error, even by his silence. If, as we are constantly taught, our characters for eternity are formed on earth, let children be early divested of all duplicity and falsehood, and be trained to an ardent love and the steady practice of truth, even in their most sportive moments. If

you admit any deviations from truth, even of the most venial character, by what rule will you fix the limit at which falsehood becomes a crime? Perhaps, by indifference to this subject in early life, the foundation has been laid for perpetual unhappiness, from the inveterate habit of speaking whatever, at the moment, appeared most convenient, without regard to its consistency with truth. And from the neglect to preserve and cultivate a conscientious and habitual reverence for strict veracity in all our conversation, the mind, after a lapse of time, loses its accurate perception of truth, and wanders disgracefully into the regions of falsehood; the miserable victim being alike unable to fix his faith and to regulate his conduct.

Observe his *master-passion*, and begin early the work of rendering it subservient to the great design of his existence. If his mind is active, and vigorous, and grasping; if his thirst for knowledge is strong; excite in him also the desire to impart knowledge to others, and to advance especially that which is most useful to the mass of mankind. If he is ambitious of fame and distinction, direct him to aspire after that honor which cometh from God alone; and let him seek it in advancing the real happiness of his fellow-men.

Direct him wisely and carefully in *his choice of books and company*. It is the happiness of our country, that the means of instruction are within the reach of all. Schools and books are multiplied without limit; and the facility with which subsistence is acquired, affords opportunity for improvement to all classes and all ages. The sale of books too, of some kind or other, is become part of the employment of very many shopkeepers and dealers, as well as of itinerant traders. So that the young will furnish themselves with books; and an influence, often before parents are aware of it, will be thus exerted over their minds, and a direction given to their future lives. Your ward will choose his own books, unless you select them for him; or rather, he will read such as most delight his fancy and awaken his im-

agination and his passions, without considering whether their tendency is evil or good. Oh what a weight of responsibility rests on parents and guardians, respecting the principles they suffer to be instilled, through this channel, into the minds of the young! And how many are the mischiefs which enter through this polluted avenue! It is thus that the poison of atheism is infused, and the hopes of religion blighted for ever. It is thus that the first germ of manhood is melted away in the lap of debauchery and libidinous appetite. Let their books, therefore, and their companions, be selected with equal care; and let both be such as have a tendency to promote their present advantage and their future well-being. Lead your ward into the path of virtuous emulation. Teach him that there is nothing beneath the desire of a wise man to know, if it can possibly render him more useful to his fellow-men. Let him be ambitious of filling a wide circle of activity and beneficence; and accustom him early to make even his pleasures and recreations conducive to the great object he proposes to accomplish by his life.

And this leads me to suggest the importance of calling strongly to the mind of every youth, the advantage of *commencing life with some settled plan of usefulness*, to be accomplished by the means which Providence may have placed within his reach. If he is rich, he must be taught that his wealth is to be employed. It is a sacred deposit in his hands from God. If he is poor, still he owes to God the full and unwearied application of all his energies to the service of his fellow-men. In what manner this wealth and these energies can be best applied, must depend on the particular circumstances of each case. But if a plan is once formed, and the mind of a youth is properly excited and interested in its accomplishment, this object becomes the pole-star of his life, and gives regularity and consistency to his conduct. To every solicitation of vice, or of idle company, or of his own strong passions, he will be ready to reply, "I am doing a great work, and I cannot come down." So every day will

be allotted a time for the performance of its appropriate duties, from which pleasure will no longer have the power to allure him. Thus his bark will be poised and ballasted for the voyage of life, and every sail be spread to every breeze which can aid in wafting him to the haven where he would be.

Above all, seek his *eternal happiness in the conversion of his soul.* Its redemption is precious. Man is an immortal being. He only puts off the earthly house of this tabernacle, to be clothed with immortality. But short and fleeting as this life is, it is long enough to form the character for eternity. It is our warfare, which must be accomplished; and if we steadily contend under the banners of the great Captain of our salvation, he will make us more than conquerors. It is the laboratory in which the man of the other world is formed; the mould in which his destiny is cast for the life to come. He is daily painting his future likeness, heightening the touches of its brightness and glory, or deepening its shades of deformity and darkness. At death, how sudden soever the messenger may arrest his hand, this character is fixed. The blood of Jesus, which cleanseth from all sin, is no longer applied to wash away the stains of his guilt. He that is unholy at that moment, remains unholy for ever. The soul, disembodied, goes to its own place. It seeks its kindred. If Christ be formed within it the hope of glory, it ascends to his presence, to dwell with the spirits of the just made perfect for ever. But if the great business of preparation for eternity has been neglected, and the numerous sins of this life be unforgiven, because unrepented of—if the enmity that is in it have not been slain—it still seeks the company of its fellows; and finds its home among those who, as they lived without God in this world, are doomed to pass a dreary eternity without the light of his presence in the world to come. If, with all the intelligence and light which pervade our country at the present day, all the restraints of law, and religion, and public opinion, and the fear

of punishment, were at once removed, who could dwell amid the robberies, and murders, and violence, and debaucheries, and blasphemies which would ensue? And who then can look, unappalled, upon the future condition of those who, not having been willing to enroll themselves under Christ's banner here, will be compelled to associate with his enemies for ever? If men will live without God, let them remember that he can be happy without them.

And can *motives* be wanting to the performance of these duties? Your country demands it of your patriotism; for she looks with solicitude to the rising generation, as her future hope and protection. To them are to be confided her reputation, her virtue, her institutions, her liberties, and consequently her safety. Upon these the youth intrusted to your care is hereafter to exert an influence, either to build up and preserve, or to undermine and destroy. Nay, more, the God of the fatherless himself requires you to *bring up this child for him:* on the one hand, denouncing his malediction against those who defraud or wrong the orphan; and, on the other, assuring to every faithful guardian a glorious reward in the retributions of eternity.

NOTE.--This Tract is perpetuated through the liberality of "AN OLD JUDGE OF PROBATE," who "in his early days experienced many of the privations, and knew the feelings of an orphan" and who hoped "that the benevolence of Judges and Registers of Probate will induce them to aid in its circulation."

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No. 128.

POOR SARAH.

It was a chilly morning in the month of March, 1814, when I first became acquainted with poor Sarah. She called to solicit a few crusts, saying that she "desired nothing but crumbs—they were enough for her poor old body, just ready to crumble into dust." I had heard of *Sarah*, a pious Indian woman, and was therefore prepared to receive her with kindness; remembering the words of my Lord, "Inasmuch as ye have done it unto one of the *least* of these my brethren, ye have done it unto me."

"And how," I said to her, "have you managed, this long cold-winter?" "O Misse," she replied, "God better to Sarah than she fear. When winter come on, Sarah was in great doubt: no husband, no child here but ——; she wicked, gone a great deal. What if great snow come?

what if fire go out? my neighbor great way off: what if sick all alone? what if die? nobody know it. While I think so in my heart, then I cry: while crying, something speak in my mind, and say, Trust in God, Sarah; he love his people; he never leave them; he never forsake them; he never forsake Sarah: he is friend indeed; go tell Jesus, Sarah; he love to hear prayer; he often hear Sarah, when she pray. So I wipe my eyes; don't cry any more; go out into the bushes, where nobody see, fall down on my old knees, and pray. God give me great many words; I pray a great while. God make all my mind peace. When I get up, I go in the house, but can't stop praying in my mind. All my heart burn with love to God; willing to live cold, go hungry, be sick, die all alone, if God be there. He know best; Sarah don't know. So I feel happy, and great many days go singing the good hymn:

'Now I can trust the Lord for ever;
He can clothe, and he can feed:
He my rock, and he my Saviour,
Jesus is a friend indeed.'"

"Well, Sarah, have you been comfortably supplied?" "O yes," she replied, "I never out corn meal once all winter" "But how do you cook it, Sarah, so as to make it comfortable food?" "Oh, I make porridge, Misse; sometimes I get out, like to-day, and I go get some crusts of bread and some salt to put into it; then it is so nourishing to this poor old body; but when I can get none, then I make it good as I can, and kneel down, pray God to bless it to me; and I feel as if God feed me, and be so happy here"—laying her hand on her heart. Oh, what a lesson, thought I, for my repining heart! "But do you have no meat, or other necessaries, Sarah?" "Not often, Misse: sometimes I get so hungry for it, I begin to feel wicked; then think how Jesus hungry in the desert. But when Satan tempt him to sin to get food, he would not. So I say,

Sarah won't sin to get victuals. I no steal, no eat stolen food, though I be hungry ever so long. Then God gives me a small look of himself, his *Son*, and his glory. And I think in my heart, they all be mine soon; then I no suffer hunger any more—my Father's house have many mansions." "Sarah," said I, "you seem to have some knowledge of the Scriptures; can you read?" "I can spell out a little; I can't read like you white folks: Oh, if I could!" Here she burst into tears; but, after regaining her composure, she added, "This, Misse, what I want above all things, more than victuals or drink. Oh, how often I beg God to teach me to read, and he do teach me some. When I take Bible, kneel down, and pray, he shows me great many words, and they be so sweet I want to know a great deal more. Oh, when I get home to heaven, then I know all, then I no want to read any more."

In this strain of simple piety, she told me her first interesting story. And when she departed, I could not but feel that she gave striking evidence that she was a true child of God. In one of the many visits she afterwards made me, she gave me in substance the following account of her conversion.

She lived until she became a wife and a mother, without hope and without God in the world; having been brought up in extreme ignorance. Her husband treated her with great severity, and she became dejected and sorrowful: to use her own simple language, "I go sorrow, sorrow, all day long. When night come, husband come home angry; then I think, Oh, if Sarah had one friend! but Sarah no friend. I no want to tell neighbor I got trouble—that only make it worse. So I be quiet, tell nobody, only cry night and day for one good friend. One Sunday, good neighbor come and say, Come, Sarah, go to meeting. So I call my children, tell them stay in the house while I go. When I got there, minister tell all about Jesus; how he was born in a stable, go suffer all his life, die on the great cross, was buried, rise again, and go up into heaven, so always be

sinner's friend. He say, too, if you got trouble, go tell Jesus; he best friend in sorrow, he bring you out of trouble, he support you, make you willing to suffer. So when I go home, I think great deal what minister say: think this the friend I want, this the friend I cry for so long. Poor ignorant Sarah never hear so much about Jesus before. Then I try to tell Jesus how I want such a friend. But, Oh, my heart so hard, can't feel, can't pray, can't love Jesus, though he so good. This make me sorrow more and more.

"When Sunday come, want to go again. Husband say, No, I beat you if you go. So I wait till he be gone off hunting, then shut up children safe, and run to meeting, sit down in the door, hear minister tell how bad my heart is—no love to God, no love to Jesus, no love to pray. So then I see why I can't have Jesus for my friend, because I got so bad heart: then I go praying all the way home, 'Jesus, make my heart better.' When get home, find children safe, feel glad husband no come; only sorrow because my wicked heart, but don't know how to make it better. When I go sleep, then dream I can read good book: dream I read there, Sarah must be *born again;* in morning keep thinking what that word mean. When husband go to work, run over to my good neighbor, ask her if the Bible say so. Then she read me where that great man go to see Jesus by night, because he afraid to go in the daytime. Think he just like Sarah. She must go in secret to hear about Jesus, else husband be angry. Then I feel encouraged; determined to have Jesus for my friend. So ask neighbor how to get a good heart. She tell me, Give your heart to Jesus; he will give the Holy Spirit to make it better. Sarah don't know what she mean—never hear about the Holy Spirit. She say I must go to meeting next Sunday; she will tell minister about me; he tell me what to do. So Sarah go to hear how she must be born again. Minister say, You must go and fall down before God; tell him you are grieved because you sin; tell him you want a better heart; tell him, for Christ Jesus' sake, give the Holy Spirit, to make

your heart new. Then Sarah go home light, because she know the way.

"When I get home, my husband angry because I go to meeting, and don't stay at home and work. I say, Sarah can't work any more on Sunday, because it is sin against God. I rather work nights, when moon shine. So he drive me hoe corn that night, he so angry. I want to pray great deal, so go out, hoe corn, pray all the time. When come in the house, husband sleep. Then I kneel down, and tell Jesus take my bad heart—can't bear my bad heart, pray give me the Holy Spirit, make my heart soft, make it all new. Go meeting all Sundays; if husband beat me, never mind it; go hear good neighbor read Bible every day.

"So, after a great while, God make all my mind peace. I love Jesus; love pray to him, love tell him all my sorrows: he take away my sorrow, make all my soul joy; only sorrow because can't read the Bible, and learn how to be like Jesus; want to be like his dear people the Bible tell of. So I make a great many brooms, and go get a Bible for them. When I come home, husband call me a fool for it; say he burn it up. Then I go hide it; when he is gone, then I get it, kiss it many times, because it Jesus' good word. Then I go ask neighbor if she learn me to read. She say, Yes. Then I go many days to learn my letters, pray God all the while to help me to read his holy word. So, Misse, I learn to read good hymn; learn to spell out many good words in the Bible. So every day I take my Bible, tell my children that be God's word; tell them how Jesus die on cross for sinners; then make them all kneel down; I pray God give them new hearts; pray for husband too, he so wicked. Oh, how I sorrow for him; fear his soul must go in the burning flame."

"Sarah," said I, "how long did your husband live?" "O he live great many year." "Did he repent and become a good man?" "No, no, Misse, I afraid not; he sin more and more. O me, when he got sick, my soul in great trouble for him; talk every day to him, but he no hear

Sarah. I say, how can you bear to go in the burning fire where the worm never die, where the fire never go out? At last he get angry, bid me hold my tongue. So I don't say any more, only mourn over him every day before God. Afterward, when he was drowned, my heart say, Father, thy will be done—Jesus do all things well. Sarah can't help him now, he be in God's hands; all is well. So then I give my heart all away to Jesus; tell him I be all his; serve him all my life; beg the Holy Spirit to come and fill all my heart, make it all clean and white like Jesus. Pray God to help me learn more of his sweet word. And now, Sarah live a poor Indian widow great many long years, and always find Jesus friend, husband, brother, all. He make me willing to suffer; willing to live great while in this bad world, if he see best; but above all, he gives me a great good hope of glory when I die. So now I wait patient till my change come."

She used to bring bags of sand into the village, and sel it for food. Sometimes she brought grapes and other kind of fruit. But as she walked by the way she took little notice of any thing except children, to whom she sometimes gave an affectionate word of exhortation to be good, to pray, learn to read God's good word, etc., accompanied with a bunch of grapes or an apple. Thus she engaged the affection of many a little heart. She seemed absorbed in meditation as she walked, and was sometimes seen with her hands uplifted in the attitude of prayer. One day I asked her how she could bring such heavy loads, old as she was, and feeble.

"Oh," said she, "when I get a great load, then I go and pray God to give me strength to carry it. So I go on, thinking all the way how good God is, to give his only Son to die for poor sinner; think how good Jesus is, to suffer so much for such poor creature; how good the Holy Spirit was, come into my bad heart, and make it all new: so these sweet thoughts make my mind so full of joy I never think how heavy sand be on my old back."

One excellence in her character was, that she loved the house of God; and often appeared there, when, from bad weather or other causes, the seats of others were empty. She was early, clean, and whole in her apparel, though it was sometimes almost as much diversified with patches as the coat of the Shepherd of Salisbury plain. She was very old, and quite feeble, yet she generally stood, during public service, with eyes riveted on the preacher. I have sometimes overtaken her on the steps, after service, and said to her, "Have you had a good day, Sarah?" "All good, sweeter than honey," she would reply.

In the spring of 1817 it was observed by her friends that she did not appear at meeting, as usual, and one of her female benefactors asked her the reason; when she, with streaming eyes, told her, that her clothes had become so old and ragged that she could not come with comfort or decency; but said she had been praying God to provide for her a great while, and telling Jesus how much she wanted to go to his house of prayer, and expressed a strong desire to be resigned and submissive to his will. This was soon communicated to a few friends, who promptly furnished this suffering member of Christ with a very decent suit of apparel. This present almost overpowered her grateful heart. She received it as from the hand of her heavenly Father and kind Redeemer, in answer to her prayer, and said she would go and tell Jesus how good his dear people were to his poor old creature, and pray her good Father to give them a great reward.

Two of the garments given her she received with every mark of joy. On being asked why she set so high a value on these, she replied, "Oh, these just what I pray for so long, so to lay out my poor old body clean and decent, like God's dear white people, when I die." These she requested a friend to keep for her, fearing to carry them home, lest they should be taken from her. She was, however, persuaded to wear one of them to meeting, upon condition that if she injured that another should be provided; the other

was preserved by her friend, and made use of at her death. An aged female, who gave her one of these garments, says, she never saw any body so grateful: "Sarah said she could not pay me. She wondered why people were so kind to such a poor old creature. She hoped God would reward me, and all of them."

The last visit I had from her was in the summer of 1817. She had attended a funeral, and called on me as she returned. She complained of great weariness, and pain in her limbs, and showed me her feet, which were much swollen. I inquired the cause: "Oh," said she, with a serene smile, "death comes creeping on: I think, in the graveyard to-day, Sarah must lie here soon." "Well, are you willing to die? Do you feel ready?" "I think, if my bad heart tells true, I am willing to do just as Jesus bids me; if he say, You must die, then I glad to go and be with him; if he say, Live, and suffer a great deal more, I willing. I think Jesus know best. Sometimes I get such look of heaven, I long to go and see Jesus; see the happy angels, see the holy saints; to throw away my bad heart, lay down my old body, and go where no sin be. Then I tell Jesus: he say, Sarah, I prepare a place for you, then come take you to myself. Then I be quiet like a child, don't want to go till he call me." Much more she said upon this interesting subject, which indicated a soul ripe for heavenly glories. When we parted, I thought it very doubtful whether we ever met again below. In the course of three weeks from this time, I heard that Sarah was removed to a better world.

NOTE.—The subject of this narrative lived in the eastern part of Connecticut: her hut was in a retired spot near a pond, a beautiful sheet of water, which it overlooked from the northwest; and was at about an equal distance from the meeting-houses of Tolland and Ellington. It was impossible to put down her words exactly as spoken, but the sense is always retained, and generally the exact expressions.

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No. 129.

THE

TWO APPRENTICES.

A DIALOGUE.

JOHN and Thomas were fellow-apprentices. Thomas was a serious, intelligent, and amiable youth, who had been religiously educated under a pious uncle. John had more vivacity and quickness, both of wit and temper, and was too much disposed to be, what is called unlucky, but which is, in fact, wicked: he had seen nothing at his father's house but a jovial and merry life.

Their employer was a worthy and honest man, and sometimes went to church; but did not concern himself about the religion of his family. He had no objection to the seriousness of Thomas, nor the levity of John, if they but attended to their business.

Every Sabbath, both the boys went home to their respective friends, and spent the day as they had been accustomed. Thomas went to church with his uncle, and when they returned he read the Scriptures and other religious books. But John generally spent the Sabbath mornings in rambling about the fields—sometimes birdsnesting, blackberrying, or fishing, as opportunity served; and his afternoons and evenings were commonly spent in indolence and sport, or in foolish talking and jesting in his father's family.

As they met on Monday morning, John was proud to relate his exploits and adventures; and Thomas, to whom they were always disagreeable, seldom failed to reprove or to admonish him. On one Sabbath, John had been highly entertained by a strolling player, who had gained admission to his father's table, and greatly diverted them with jesting upon the Bible. This profane ridicule John mistook for wit, as young people are too apt to do, and thought it would furnish him with excellent weapons to attack Thomas, and overturn his principles. Monday came, and John soon found an opportunity to commence his assault, as follows:

JOHN. Well, Thomas, what was the parson's text yesterday?

THOMAS. John, his text was, "*Good is the word of the Lord which he hath spoken.*" What think you of it?

J. Think! why, I wonder at your believing such stories as your Bible contains, to be the word of God.

T. Why, what do you think of the Bible?

J. That it is a gross imposition on mankind; the contrivance of knaves and hypocrites.

T. What does it teach?

J. You best know that.

T. Does it teach wickedness or goodness?

J. Oh, it teaches many good things, to be sure.

T. Does it teach any evil ones?

J. Not that I know of.

T. Did you ever know any person made wicked by reading and studying the Bible?

J. No. But did you ever know any made better by it?

T. Yes, surely. Farmer Newman used to swear, and lie, and cheat his neighbors; but now he prays, and reads, and loves his Bible; every body admires the alteration. So Ralph, the wagoner, used to get drunk, and quarrel, and beat his wife, and starve his children; but now he is one of the best of husbands and of fathers, and a very sober, good man. I could tell you of many other instances. Can you deny them?

J. I have heard such things; but what have they to do with the subject we were talking of?

T. I'll tell you, John. You say the Bible was written by bad men, knaves and hypocrites. Now, then, you believe that knaves and hypocrites conspired to write a book full of good things, and calculated to make men good and honest.

J. Suppose I allow them to be good men?

T. Then you must allow the Bible to be good and true, or else you believe that good men unite to cheat the world in matters of the greatest importance. But this is not all. In rejecting Christianity, you must suppose that twelve plain countrymen, the greatest part of whom were fishers, undertook to cheat the world with a new religion; not to obtain wealth, or honor, or ease, or power; but hatred and persecution, disgrace and contempt, poverty and stripes, imprisonment and death: that these men travelled over a great part of Asia and of Europe, and in spite of the wisdom of philosophers, the influence of priests, and the power of princes, made innumerable converts, hundreds and thou-

sands of whom gave up every thing, even life itself, with joy and satisfaction, to preserve a good conscience and the favor of God; and yet all the while were knaves, and hypocrites, and impostors. Now tell me, John, is not this most absurd?

John was a little confounded with these questions, for he did not expect the tables to be turned upon him thus. However, after a little recollection, he proceeded:

J. Truly, Thomas, I did not think you could have preached so; but tell me now, how it is you ascribe such wonderful effects and influence to the Bible. I have read some of the morals of Seneca and Plutarch, and other heathen philosophers: now, are not these books as good as the Bible, without its strange, unaccountable stories?

T. Dear John, did you ever know any body reformed by them? What good effect have they had on you?

J. Truly, not much, I believe; but how is that?

T. I will tell you, John: it is the most strange of all these strange stories, as you call them, that does the business; I mean that of the birth, life, sufferings, and death, resurrection, and ascension of the Son of God.

J. How so?

T. In many respects the heathen taught the same moral duties as the Bible, though not so clearly, nor so perfectly; but they wanted the motives to virtue which the Bible alone can furnish. It is the love of God, which is the main-spring of virtue and morality, and that is revealed only in the Bible. Here we learn, that God so loved the world as to give his Son for them; that Jesus Christ loved sinners so as to die for them; and so we learn to love him, because he first loved us. Nor is this all. The heathen had a faint hope, indeed, of a better world hereafter; but it was all conjecture and uncertainty. Now, by the Gospel, "life and immortality are brought to light;" and we know that "the sufferings of this life are not worthy to be compared with the glory which hereafter shall be revealed."

John was all attention to his discourse, and forgot his infidel raillery. Thomas saw he had gained ground, and wished to push his advantage further.

T. My dear John, do you ever think of these things? You know that you must die—is it not very desirable to die happy?

J. Truly; but is that possible? How can there be happiness in death?

T. I wish you had seen my father die. I was very young, but I shall never forget his departing words.

J. What were they?

T. Oh, I shall never forget them. "Thomas," said he, taking me by the hand, while I stood weeping by his bedside—the cold sweat of death was upon him, yet joy and happiness glistened in his countenance—"Thomas," said he, "love the Bible, study, and revere, and *practise* it; then you will live happy, and die joyfully, as I do."

Here a pause ensued. A tear stole down the cheek of Thomas, and another started in the eye of John. As soon as he could recover himself, Thomas said, "I wish you would go with me to hear our minister on Sunday next." John made no objection, and it was soon agreed. Little passed in the week, only John was much more serious than common. The Sabbath came, and John went. He had seldom been at church, and the scene was almost new to him. The congregation was large and attentive; the minister animated and solemn. John was all eye and ear. The preacher named his text, "*How shall we escape, if we neglect so great salvation?*" He described the danger of the sinner—John trembled. He opened the salvation of the Gospel—he wept, and hid his face. After service, John went home to his father's house; but it was with an arrow in his heart. His father thought him unwell, but he could not tell what ailed him. He returned sooner than common to his employer's, in order to meet with Thomas, and unbosom his mind to him. Thomas had a sympathizing heart, and while he rejoiced in the conviction of his companion, endeavored to point him to Christ, as the only way of salvation. John could now jest with religion no more. The infidel prejudices he had acquired vanished like the vapors before the rising sun. He could no more question the character of Christ, because he felt his need of him. He could no more despise the Scriptures, because they were his daily food. In short, he became an eminent instance of converting grace.

Through the remaining period of their apprenticeship, they took sweet counsel together, and walked to the house of God in company.

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No. 130.

THEATRICAL EXHIBITIONS.

The theatre is an amusement which occupies much of the time and attention of multitudes in our large cities and populous towns; and, unhappily, attendance on this place of resort is not by any means confined to such as are commonly called the dissipated and licentious. Many sober citizens think themselves justified in appearing within its walls; and even some *professed Christians* are seen in that school of vice and debauchery; and a few of them openly and systematically attempt to vindicate the practice. How this has happened, it may be a point of some difficulty to ascertain; for nothing is more certain than that the ancient pagans always condemned theatrical exhibitions, as immoral in their character, and as utterly improper to be countenanced by the virtuous and decent part of the community. And it is equally certain that the Christian church, in all ages in which even a tolerable adherence to Christian principle was maintained, has still more pointedly condemned and denounced them. Nay, in early times, all who frequented the theatre were excluded from the communion of the church, without respect of persons.

But, by some strange concurrence of circumstances, this evil, criminal and pestiferous as it evidently is, has crept, under a sort of disguise, into the Church of Christ; and has come to be considered by many, as an amusement lawful for Christians! With respect to most other sins which we are in the habit of reproving, they are freely and generally acknowledged to be such; and when any of those who belong to the communion of our churches fall into them, they

are dealt with as the circumstances may require. But we have here the strange phenomenon of a great and crying sin, which some professed Christians not only indulge, but which they openly endeavor to justify; to which they freely introduce their children; and, as if this were not enough, in behalf of which they take serious offence when the ministers of Christ speak of it in the terms which it deserves. Rely upon it, reader, this practice will not stand the test of examination. It is corrupt and indefensible throughout; and the more speedily you become convinced of this, and act accordingly, the better will it be for yourself, and the better for society.

Fellow-mortal, be persuaded to attend seriously to this subject. Turn not away from it. It is a most important concern. And if there be in the practice in question all that evil which there may be demonstrated to be, it certainly will not alleviate the load of your guilt to be obliged to say, that, though warned, you refused to consider the subject.

Theatrical exhibitions, then, may be shown to be criminal, and productive of much evil, in a great variety of respects. Bear with a sincere friend to your temporal and eternal happiness, while he endeavors, with all plainness and fidelity, to state them. And,

I. To attend the theatre is *a criminal waste of time.* You will not dare to deny, that every moment of your time is given you by the great Author of life; and that you must render an account to Him for the manner in which you spend it. Neither will you deny that life is short; that there is much important work to be done; and that no one can be sure that he has another day or hour to live. To creatures situated as we are, every hour that passes over us must be incalculably, nay, infinitely momentous; because we know not but there may be suspended upon it the destiny of our immortal souls, and all the never-dying interests of eternity. Placed in circumstances so solemn as these, can any rational, conscientious man consent to sit for a num-

ber of hours in a playhouse, attending to amusements which, to say the least of them, are as perfectly vain and frivolous as they can be? Can you appeal to the great Searcher of hearts, and say that you think this is right? Can you say that it is acting as an accountable and dying creature ought to act? No; the most determined advocate of the theatre that lives, would not dare to say this. He would be shocked at the thought of seriously adopting such a principle. Either, then, the scriptural precept to *redeem time*, and the scriptural rules for disposing of time, must be utterly rejected, or theatrical amusements must be pronounced criminal. Either men are not accountable for the manner in which they spend their time, and are not bound to devote it to the glory of God and the promotion of their own moral and spiritual benefit, or it is a grievous sin to squander precious hours in an amusement, of which the lightest censure that can possibly be passed upon it is, that it is wholly unprofitable.

II. But we may go further. Theatrical entertainments are not merely unprofitable—not merely a criminal waste of time—but they also directly tend to *dissipate the mind, and destroy all taste for serious and spiritual employments.* Let me appeal to the experience of those who have been in the habit of attending the theatre, whether this amusement is not strongly unfavorable to every thing like a religious frame of mind? When you return from the playhouse, after witnessing the most *decent* play that was ever exhibited, have you any taste for prayer, for reading the Scriptures, or holding communion with God in any sacred exercise? Is there not something in the sentiments uttered in the theatre, in the scenery displayed, in the dress, attitudes, and deportment of the performers, and in the licentious appearance and libertine conduct of many of the spectators, which is calculated, to say the least, to expel all seriousness from the mind; to drive away all thoughts of God, of eternity, and of a judgment to come; and to extinguish all taste for spiritual employments? Need we wait for an answer?

Every one, who has the least experience on the subject, knows that these things are so. He can bear testimony that few things have a more direct tendency to give the mind a vain and frivolous cast; to make it familiar with licentious images and objects; to destroy a taste for devotion; and to banish that spirituality which is at once the duty and happiness of the Christian.

And will any man, who means to stand on Christian ground, venture to deny that whatever has this tendency must be criminal? That whatever draws off the heart from that which is sober, useful, and pious, and inspires it with a prevailing taste for the gay, the romantic, the extravagant, the sensual, and the impure, cannot but be deeply pernicious? Alas! the theatre does not instruct a man how to live, how to suffer, how to die. It does not tend to inspire those serious, practical sentiments which become one who remembers that he may be called to-morrow to quit this transient scene. On the contrary, its direct and only tendency is, to make men forget their duty and their real happiness, and altogether to beguile the feelings proper for one who has no continuing city here, but who ought to be continually seeking one to come, whose builder and maker is God.

III. But what has been said is not the worst. The theatre *is now*, and ever *has been, a school of vice and profligacy*. By far the greater part of the most popular plays, though they may, and, doubtless, often do contain many good sentiments, yet also contain much that is profane, obscene, and calculated to pollute the imagination, to inflame the passions, and to recommend principles the most corrupt, and practices the most pernicious. How common is it to find in the language of the theatre the most unqualified *profaneness*, and even *blasphemy!* How often are *mock-prayers* and *irreverent appeals* to the Majesty of heaven exhibited on the most trivial occasions! How often is the dialogue interspersed with such unchaste expressions or allusions as cannot but grievously pain the ear of modesty; and these pro-

nounced and set forth in a way calculated to give additional force to the evil! Can such exhibitions be innocent? Are they such as a disciple of Christ can witness with safety, or encourage with a good conscience? If they are, then it is difficult to say what is criminal, or what may not be justified.

How shall we account for it, then, that *decent females*, who would be shocked at the least approach to obscene language in their presence in private, and who, if it were uttered, would think their reputation sullied, if not ruined, by being found in such company a second time, can yet go every week to the theatre, and there listen to such language, and sometimes in very gross forms, without, perhaps, a blush, and without the smallest apparent consciousness of doing wrong? However painful the alternative, we must necessarily conclude that *such females* have less real delicacy, less truly virtuous principle, than they would wish us to believe.

Nor is this the whole of the evil. Of many plays which cannot be charged with profaneness or indelicacy of *language*, the *general moral* is detestable; such as no person of real virtue, to say nothing of the Christian, can contemplate without abhorrence. Piety and virtue are made to appear contemptible; and vice, in the person of some favorite hero, is exhibited as attractive, honorable, and triumphant. Folly and crime have palliative, and even commendatory names bestowed upon them; and the extravagance of sinful passion is represented as amiable sensibility. Pride, revenge, false honor, duelling, suicide, the indulgence of unhallowed love, conjugal infidelity, and making the applause of men the governing rule of life, if not openly commended, are yet so depicted as to make them appear objects of envy rather than of abhorrence. Provided a man be frank, generous, and brave, he may be an abandoned libertine, an invader of conjugal purity, a spendthrift of other men's property, a defrauder of the fatherless and widow, a despiser

of God, and a trampler on his laws; and yet, on the stage, may be, and often is, celebrated as the possessor of an excellent heart.

Now, can any man of decent character—above all, can any man who professes to be a disciple of Jesus Christ, go to a place, or encourage representations, in which sentiments such as these are almost continually brought into view, and often under the most alluring aspect? Is this a school to which we ought to be willing to introduce our *sons* and our *daughters*, even if we had no higher aim than to prepare them for virtuous, dignified, and useful action in the present life? It is, indeed, as wonderful as it is humiliating, that we are driven to the necessity of asking such questions; and still more so, that thousands, who call themselves Christians, *act* as if they might be confidently answered in the affirmative!

IV. Those who go to the theatre, not only contribute to the support of an amusement such as has been represented, but also *contribute to the encouragement and support of a set of licentious play-actors.*

That we ought not to countenance any class of wicked persons in their sinful course, or, by any means, to encourage them to continue in it, will be acknowledged by all who believe that there is a difference between right and wrong—that there is any such thing as sin. But what are the prevailing character and lives of *players?* Can any one who values truth, say that they are commonly, or, indeed, are ever, excepting in very rare cases, persons of decent, sober character? He certainly cannot. They are generally a licentious, immoral people. And, indeed, from the nature of their occupation, it is hardly to be expected that they should be otherwise. They are constantly engaged in *personating* different characters, and, perhaps more frequently than otherwise, very bad characters; in other words, a large portion of the time of *all of them* is employed in personating, displaying, and recommending vice, which itself, can scarce-

ly fail to corrupt their principles and habits. Add to this, that the nature of the intercourse which takes place, and must take place, between performers on the same stage, more particularly between those of different sexes, can scarcely fail of corrupting their morals. Were general purity, both of principle and of practice, to be maintained under circumstances such as these, it would be almost a miracle. Accordingly, in all ages and countries, play-actors have been generally found triflers, buffoons, sensualists, unfit for sober employment, and loose in their morals. It is not pretended that there have been no exceptions to this character. But the exceptions have been so few, and their circumstances so extraordinary, as to confirm rather than invalidate the general argument. And is it even true that there ever has been a complete exception? Was there ever a player who exhibited a life of steady, exemplary, Christian purity and piety? I never heard of such a character; and until I do, I shall venture to say there never was one. Yet this is the profession which all who frequent the theatre contribute their share to encourage and support. They give their presence, their influence, and their money, for the maintenance of a class of persons whose *business* it is, directly or indirectly, to recommend error and crime, to corrupt our children, and to counteract whatever the friends of religion and good morals are striving to accomplish for the benefit of society.

If this representation be just; if attending on the theatre is a criminal waste of time; if it tends to dissipate the mind, and to render it indisposed for all sober, useful, or spiritual employments; if hardly any man living would DARE to retire, and, upon his knees, ask the blessing of God upon it before he went, or implore the sanctified use of it after he returned; if theatrical exhibitions are often—very often—indecent and profane, and always demoralizing in their tendency; and if their patrons, by every attendance upon them, *encourage and support sin as a trade;* then, I

ask, can any man who claims to be barely moral—placing piety out of the question—can any man who claims to be *barely moral*, conscientiously countenance such a seminary of vice? Especially, can a disciple of Jesus Christ, who professes to be governed by the spirit, and to imitate the example of his Divine Master; who is commanded to "live soberly, righteously, and godly in this present evil world;" who is warned to have "no fellowship with the unfruitful works of darkness, but rather to reprove them;" who is required to "crucify the flesh, with the affections and lusts;" and "whether he eats or drinks, or whatsoever he does, to do all to the glory of God:" can a disciple of Christ, I say, who is commanded to "shun the company of the profane," to "avoid the" very "appearance of evil," and to pray, "Lead us not into temptation"—can HE be found in such a place without sin; without polluting his conscience, tarnishing his profession, and offending his God? I would fain hope that no one could hesitate a moment as to the answer which ought to be given to this question.

Perhaps some will consider this as taking an unnecessarily strict, and even *puritanical* view of the theatre, as an amusement. This is so far from being the case, that the sentiments which have been expressed, are those in which the wise and the virtuous, in all ages, have been entirely unanimous, even from the origin of the practice. As was intimated in the first page, all the sober *Pagans* pronounced the theatre a school of vice. *Plato* tells us, that "plays raise the passions, and pervert the use of them; and, of consequence, are dangerous to morality." *Aristotle* lays it down as a rule, "that the seeing of comedies ought to be forbidden to young people; such indulgences not being *safe*, until age and discipline have confirmed them in sobriety, fortified their virtue, and made them proof against debauchery." And even *Ovid*, in his most licentious poems, speaks of the theatre as favorable to dissoluteness of principle and manners; and afterwards, in a graver work, ad-

dressed to *Augustus*, advises the suppression of this amusement, as being a grand source of corruption.

In the *primitive Church*, too, as has been already hinted, both the players and those who attended the theatre were debarred from the Christian sacraments. All the early writers who speak on the subject, with one voice attest that this was the case. And some of them, as well as some of the early synods and councils, employ language, in reference to this amusement and the class of people who conduct it, expressive of the strongest abhorrence. Not only players were excluded from the privileges of the Church, but also all who intermarried with them, or in anywise openly encouraged them; thereby declaring that they considered the whole institution, in all its connections and influences, as altogether pernicious, and to be detested.

And almost all the reformed churches have, at different times, spoken the same language, and enacted regulations of a similar kind. They have declared it to be "unlawful to go to comedies, tragedies, interludes, farces, or other stage-plays, acted in public or private; because, in all ages, these have been forbidden among Christians, as bringing in a corruption of good manners." Surely, this remarkable concurrence of opinion, in different ages and countries, ought to command the most serious attention of those who wish to know what is their duty.

To these authorities it may be of use to add the judgment of a few conspicuous individuals, of different characters and situations, all of whom were well qualified to decide on the subject: individuals, not of austere or illiberal minds, and who have never been charged with the desire of contracting, to an unreasonable degree, the limits of public or private amusement.

Archbishop *Tillotson*, after some pointed and forcible reasoning against it, pronounces the playhouse to be "the devil's chapel;" "a nursery of licentiousness and vice;" "a recreation which ought not to be *allowed* among a *civil-*

ized, much less a *Christian* people." Bishop *Collier* solemnly declares, that he was persuaded "nothing had done more to debauch the age in which he lived, than the *stage-poets* and the *playhouse*." Lord Chief Justice *Hale* informs us, that when he was a youth at college, the players visiting Oxford, he was so much corrupted by frequenting the theatre, that, for some months, he almost wholly forsook his studies. By this habit he not only lost much time, but also found his mind filled with so many "vain images" and "false sentiments" that he began to be alarmed for himself, and determined to abandon a course which he saw was leading him to ruin. On going to London, he resolved never to see a play again; and rigidly adhered to his resolution. Even the infidel philosopher, *Rousseau*, declared himself to be of the opinion that the theatre is, in all cases, a school of vice. Though he had himself written for the stage, yet, when it was proposed to establish a theatre in the city of *Geneva*, he wrote against the project with zeal and great force, and expressed the opinion, that every friend of pure morals ought to oppose it.

After this amount of reasoning and of testimony against the theatre, is it possible that any, who are not determined to set at defiance all considerations of duty, can hesitate a moment? Even if one-half of what has been said of this amusement be true, then every father of a family—every good citizen—every friend to social order and happiness, ought to set his face against it as a flint, and to discountenance it by all fair and lawful means. But, reader, if you call yourself a *Christian*, or have any desire worthily to bear that hallowed name, can you ever again be seen within the walls of a theatre? Can you ever willingly permit any one over whom you have any influence to be seen there? Say not, that the habits of society are such that you can scarcely avoid it. The question is short. Will you obey God, or man? Will you timidly or meanly give way to that which you must acknowledge to be wicked? or will you dare to

do what is right, though all the world were against you? Will you take the Scriptures, or the maxims of a corrupt world, for your guide? The question is left with your conscience in the sight of God.

Attendant on the theatre, whoever you are, if the foregoing representations be correct, then your conduct carries with it a degree of guilt which ought, surely, to alarm you. Every time you go to that scene of temptation and vice, you sin against your family, if you have any, against the purity and order of civil society, and against God, as well as against your own soul. Can you think of this, and still go with a quiet conscience? How will this subject, think you, appear in a dying hour? It is related of the late Rev. Mr. *Hervey*, a well-known and eminently pious divine of England, that being once on a journey in a stage-coach, the theatre became the topic of conversation. A lady in company, who was much attached to this amusement, expatiated largely on the pleasures attending it. She observed, that she found much pleasure in anticipating the performance, much in witnessing it, and much in recollecting and conversing upon it afterwards. Mr. Hervey listened with respectful attention, and, when she had done, said, "Madam, there is one pleasure growing out of the theatre which you have omitted to mention." Delighted to think of her opinion being confirmed by a person of his respectable appearance, she asked him with eagerness to what he referred. "Madam," said he, gravely, "I refer to the pleasure which the remembrance of having attended on the theatre will give you on a dying bed!" This seasonable remark proved better than a thousand arguments. It made a deep and permanent impression. The lady never again went to the theatre, and became eminently pious. Every lover and frequenter of the theatre will soon lie upon a sick and dying bed. How will the amusement then appear? How will the remembrance of having yielded to its allurements then lie on the conscience? Think of that hour, and be wise in time!

Attendant on the theatre, did you ever hear of that awful catastrophe which caused the tears of so many to flow, a few years since, in one of our cities—when a theatre, in the midst of its performances, and unusually crowded, was *destroyed by fire*—and *seventy-five persons perished in the flames?* Did you ever hear of that heart-rending scene? Did you ever try to image to yourself how YOU would have felt, if you had been there? Think of A THEATRE IN FLAMES! and ask whether you would be willing to meet death in a playhouse—to pass, as it were in a moment, from all the polluted vanities of such company, and such a scene, to the immediate presence of a holy God. How tremendous the thought! yet no one can tell that a like calamity may not happen at any time when he allows himself to be present in such a place. But, fellow-mortal, if you never should see a *theatre in flames*, you will see a WORLD IN FLAMES, and a holy Judge descending to his "great white throne;" and "the heavens and the earth passing away, so that there shall be no place found for them." And you shall see "many great men, and rich men, and mighty men, hiding themselves in the dens, and in the rocks of the mountains; saying to the mountains and rocks, Fall upon us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" Will attendance on the theatre, think you, be a means of preparing any man to meet that Judge, and to stand the trial of that great day? May God, of his infinite mercy, open the eyes and turn the hearts of infatuated men, that they may see their folly and danger before it be for ever too late!

No. 131.

WALKING BY FAITH.

BY REV. ANDREW FULLER.

Walking by Faith, is going forward in the ways of godliness, *as influenced, not by sensible, but invisible objects;* objects of the reality of which we have *no evidence but the testimony of God.*

In this sense we find the term *faith* used in Hebrews 11, concerning Abel, Enoch, Noah, Abraham, and others. Thus Abel, by faith, offered a more excellent offering than Cain. God had said in effect, once for all, that he would never speak nor be spoken to in a way of friendship by any of the human race, but through a Mediator. This was intimated, partly by man's being debarred from all access to the tree of life, partly by the promise of the woman's seed, and partly by the institution of sacrifices. Cain overlooked all this, and approached God without an expiatory sacrifice, as if there had been no breach between them, and so no need of an atonement. This was an instance of daring unbelief. Abel, on the contrary, took God at his word, perceived the evil of sin, and the awful breach made by it—dared not to bring an offering without a victim for atonement—had respect to the promised Messiah—and thus, by faith in the unseen Lamb, offered a more excellent offering than Cain.

Thus also it is said of Noah, "By faith, he, being warned of God of things *not seen* as yet, moved with fear, prepared an ark to the saving of his house, by which he condemned the world," etc. No doubt the world were ready to despise Noah, while building his ark, as an enthusiastic old man,

that put himself to a deal of trouble, and wanted to put other people to as much, merely through a notion that ran in his head, that the world should be drowned. Why, was there any thing in the world that looked like it, or seemed to portend such an event? Nothing at all; all things seemed to continue as they were from the creation. What then could induce Noah to do as he did? Nothing but the testimony of God, which he credited, and acted accordingly.

So likewise it is said of Abraham, when called to go into another country, "By faith he obeyed, and went out, *not knowing whither he went.*" A pretty errand, it would seem to his friends and neighbors. It is possible some of these, observing him preparing for a journey, might inquire whither he was going. "Going! I am going to a land which 'the Lord is to show me.'" "And have you ever seen this land?" "No; I neither know the country, nor a step of the way to it." "A fine tale, indeed! but seriously, what in the world can move you to such an undertaking?" "I rely upon the testimony of God. He hath said, 'Get thee out of thy country, and from thy kindred, unto a land that I will show thee.' I take him at his word, and act accordingly."

These were cases in point for the apostle to quote. The Hebrews seemed hardly contented with an *unseen* high priest, an *invisible* religion. They had been used to priests and sacrifices that they could hear and see and handle, with their bodily senses. As their fathers said of Moses, therefore, they were ready to say of Jesus, "We know not where he is gone. Come, let us make us a captain, and return to Judaism." "Judaism!" says the apostle, "methinks true Judaism would condemn you. All your forefathers acted upon a principle which you seem about to abandon. They walked by faith, not by sight. They lived, they died in the faith, even in the faith of that very Messiah of whom you make so light."

In this sense it is easy to see faith and sight are to be

taken in our Lord's rebuke to Thomas, when he says, "Blessed are they that have not seen, and yet have believed." It is as if he had said, "You think you have acted very prudently; but what must the Christian world do in after-ages, if they act upon your principle? Christianity, in the whole of it, will depend upon testimony—whoever receives it after your death, yea, in your lifetime, besides yourselves, must receive it upon your testimony. Blessed are they who shall cordially so receive it; and blessed had you been, Thomas, to have set them the example, by believing the testimony of your brethren."

Faith may also be considered as opposed to the discoveries of *mere reason, unassisted by revelation.* We do not suppose faith and *right* reason to be opposites: that be far from us. On the contrary, nothing is more evident than that Christianity is entirely a rational system; and it is its glory that it is so. We should never have been required to give a *reason* for the hope that is in us, if there had been no reason to be given. But though nothing in revelation be contrary to right reason, yet there are many things which our reason could never have found out, had they not been made known by the Supreme Intelligence. The plan of redemption by Jesus Christ, in particular, contains a set of truths which the eye had never seen, nor the ear heard, nor had they entered the heart of man, had not God revealed them to us by his Spirit. For all the pleasure that we enjoy, brethren, in contemplating these glorious truths, we are wholly beholden to the testimony of God. Indeed, so far are they from being discoverable by mere reason, that every blessing contains in it abundantly more than men or angels could have asked, or thought. It staggers our reason to receive it, even now it is told us. At every pause we must stand and wonder, saying, "Is this the manner of man, O Lord Jehovah!"

Not only was our reason incapable of finding out many truths before they were revealed, but even now they are revealed, they contain things above our comprehension. It is

one thing to say Scripture is contrary to *right reason*, and another thing to say it may exhibit truths too great for our reason to grasp. God must have told us nothing about his own existence and infinite perfections, if he had told us nothing but what we could comprehend. In this case it becomes us to know our littleness, and bow our understandings to the Supreme Intelligence. It is the most rational thing in the world so to do. If God has said any thing, we ought to rest assured that so it is. In these cases we ought to trust *his* eyes, so to speak, rather than our *own*, and be content to "walk by faith, and not by sight."

But that we may obtain a more comprehensive view of WHAT IT IS FOR THE CHRISTIAN TO WALK BY FAITH, let us contemplate some of those *circumstances* and *situations* through which he has to pass during the present life. It is in these that faith, as well as every other grace, is exercised.

1. There are many *dark seasons* in God's providential dealings with us, in which we can *see no way of escape, nor find any source of comfort, but the testimony of God.* God's friends are not distinguished in this world by any exemption from trying providences: he views that, methinks, as too trifling a badge of distinction. They shall be known by what is far more noble and advantageous, namely, by patience, obedience, submission, and divine support under them. Moreover, as we profess to be friends of God, and to trust the salvation of our souls, with all our concerns, in his hands, he sees it proper to prove the sincerity of our professions, and the stability of our hearts. He brings us into such circumstances, therefore, as shall try us, and show whether we will confide in him or not.

Christ has told his followers, once for all, that "all power in heaven and earth is in his hands;" that he is "head over all things to the church;" that he "will surely do them good;" that, however things may seem, "all things work together for good to them that love God, and are the

called according to his purpose;" that, as to temporal things, let them but "trust in the Lord, and do good, and they shall dwell in the land, and verily they shall be fed;" and as to eternal things, if they have a few light afflictions, they "shall last but as for a moment, and shall work for them a far more exceeding and eternal weight of glory." Matt. 28 : 18; Eph. 1 : 22; Gen. 32 : 12; Rom. 8 : 28; Psal. 37 : 3; 2 Cor. 4 : 17.

These promises seem easy to be believed when things go smooth and pleasing; and it is very natural for us, in a day of prosperity, to talk of these things, and try to comfort those with them who are laboring in adversity. But the greatest trial is when it comes home to ourselves. Then it is well, if we fall not under the reproof of Eliphaz: "Thy words have upholden him that was falling, and thou hast strengthened the feeble knees; but now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled." Job 4 : 4, 5.

How amiable is that spirit, how happy is that heart, which in every situation places unbounded confidence in Jehovah's word. Such may be hedged up on every side, and encompassed, like Israel at the Red Sea, with seemingly insurmountable difficulties; yet even here they will follow Israel's example; they will cry unto God, and rely upon his mercy. If means can be used, they will use them; if not, they will "stand still and see the salvation of the Lord." "Speak unto the children of Israel," said the Lord, "that they go forward!" Go forward! they might have replied; what! plunge ourselves into the sea? Go forward! what! leap at once into the jaws of destruction? But nothing of this. At first, indeed, their faith seemed to fail them, but they soon recovered themselves. "Speak unto the children of Israel," said the Lord, "that they go forward." They went: a way was made in the sea, and a path in the mighty waters. Well may it be said, "By FAITH Israel passed through the Red Sea!"

Heb. 11 : 29. Minds thus disposed, might defy the united sources of worldly sorrow to render them unhappy. Let *poverty* stare them in the face, let pinching *want* stretch over them her miserable sceptre; they have been known even here by faith to break forth into songs of praise. Thus sang good Habakkuk: "Although the fig-tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation." Thus also sang the church, even in her captivity, when her country was laid waste, Jerusalem razed to the ground, and the temple burnt to ashes: "The Lord is my portion, saith my soul, therefore will I hope in him!" Lam. 3 : 24.

2. *In all our approaches to Christ and fellowship with him*, it is by faith in the account that God hath given of him in his word. Christ's excellence, undertaking, and benefits, are the joy, and even the life of our souls, if we are true Christians. But what *evidence* have we of all or any of these? Yea, what evidence have we that there is, or ever was, such a person as Jesus Christ; or, if there was, that he was the Messiah, the Son of God? We neither saw him live, nor die, nor rise again, nor ascend to heaven. We never saw the miracles he wrought, nor heard the voice from the excellent glory, saying, "This is my beloved Son, hear him." We speak of his personal excellencies, divine and human, of his love, zeal, righteousness, meekness, patience, etc.; but what know we of them? We rejoice in his being constituted our Surety to obey the law, and endure the curse in our stead; but how know we that so indeed it is? We glory in the imputation of his righteousness, and exult in the hope of being found in him, and being for ever with him, faultless before his throne, to serve him day and night in his temple; but on what do we rely for all this? If our expectations are but just, truly they are noble; but

if groundless, extravagant. Are they, then, well founded? Yes, THE TESTIMONY OF GOD is the rock whereon they rest. He has told us, by the mouth of his servants, the inspired writers, all that is necessary for us to know of the character, conduct, and errand of his Son; of every office he sustained, and every end for which he came into the world. To all this he has added, that, "Whosoever believeth on him shall not perish, but have everlasting life." John 3:16. So they preached, and so we have believed. We have, through grace, ventured our everlasting ALL in his hands, nor is it in the hands of we know not whom. "We know whom we have trusted, and that he is able to keep that which we have committed to him against that day." 2 Tim. 1:12. For, though none of these things are visible to our mortal eyes, yet, having evidence that God hath said them, we are satisfied. We would as soon trust God's word as our own eyes. Thus we walk, like Moses, *as seeing him who is invisible*, and thus answer to that description, "Whom, having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory." 1 Pet. 1:8.

In all our applications to Christ, we have to rely merely upon the testimony of God. Here is a poor, self-condemned sinner comes pressing through the crowd of discouraging apprehensions, that he may touch the hem of the Redeemer's garment, so to speak, and be made whole. As he approaches, one set of thoughts suggests, How can so great a sinner hope for mercy? Is it not doubtful whether there be efficacy enough in the blood of Christ itself to pardon such heinous crimes? "I know my crimes are heinous beyond expression," replies the burdened soul, "and I should doubtless give up my case as desperate, but that I have heard of him that 'he is able to save to the uttermost all them that come unto God by him.' Heb. 8:25. I will go, therefore; who can tell?" As he goes, other objections assail him, questioning whether Christ can *find in his heart*

to accept of such a one? "I should think not, indeed," rejoins the poor man; "but he hath said, *Him that cometh unto me, I will in no wise cast out.* I know, were I to consult nothing but my feelings, and only to fix my eyes on the enormity of my sins, I should utterly despair; but, encouraged by HIS WORD, I will go forward. I will walk by faith, not by sight. O hear him say, 'Come unto me, all ye that labor, and are heavy laden, and ye shall find rest unto your souls!' This, this is what I want! Depart from me, all ye that vex my soul; I will go in the strength of the Lord God!"

3. *We have to give up many present enjoyments for Christ's sake, wherein we have no visible prospect of recompense, none of any kind, but what arises from the promise of God.* Self-denial is one of the initial laws of Christ's kingdom. Far from enticing people into his service by promises of wealth, ease, and honor, he set out with this public declaration: "Whosoever will be my disciple, must deny himself, take up his cross, and follow me." Matt. 16 : 24. But who would enter upon these terms? who would give up houses, lands, friends, and reputation, and expose himself to hardships, persecution, and death, for nothing? Yet many followed him, and that to the day of their death; yea, and upon these very terms, too: they LEFT ALL, AND FOLLOWED HIM. What then induced them? Did not they act irrationally? Prophets, apostles, and martyrs! what mean ye? have ye no regard for yourselves? what! are you destitute of the feelings of men? "No such thing—we *have respect unto the recompense of reward.*" *Reward!*—what can that be? Nothing surely below the sun, unless it were every thing the reverse of what is agreeable to human nature! "True; but our Lord has declared, 'Whosoever shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and inherit everlasting life.' Matt. 19 : 29. We rely upon this, and this supports us."

God's friends, in all ages, have forsaken sensible for invisible enjoyments. Encouraged by considerations like these, Ruth forsook her father and her mother, and the land of her nativity, and came to a people whom she knew not. It was this that determined her to go forward, when, as Naomi told her, there were no earthly prospects before her. It was this that made her resolve not to go back with Orpah, but to cast in her lot with the friends of the God of Israel. "The Lord recompense thy work," said Boaz to her afterward, "and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust!" Ruth 2 : 11, 12.

The same things influenced Moses, it seems, to refuse a crown. It has been thought, that, in virtue of his adoption, he might have been king of Egypt; but that throne not only, like other thrones, exposed him that sat thereon to numberless snares, but probably was inaccessible to any but those who would continue the system of idolatry and oppression. In that case, for Moses to have been king of Egypt, must have been to have sacrificed a good conscience, despised a crown of glory that fadeth not away, and united in persecuting his own and the Lord's people. Moses seems fully to have weighed this matter. The result was, he "refused to be called the Son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming even the reproach of Christ greater riches than the treasures of Egypt." He freely, therefore, leaves the life of a courtier, avows himself the friend of the poor despised captives, and dares to retire into Midian to live the life of an obscure shepherd. I say he *dared* to retire; for it required a greater degree of fortitude thus to deny himself, than to stand in the front of the hottest battle. But *by faith he forsook Egypt*, and went and lived a stranger in a strange land, for *he endured as seeing him who is invisible*—yes, "he had respect unto the recompense of reward." Heb. 11 : 24–27.

Through faith, the holy tribes of martyrs, in all ages, loved not their lives unto death. By faith in invisible realities, as the apostle to the Hebrews largely proves, they bore all manner of cruelties, not accepting deliverance itself upon dishonorable conditions; suffered all kinds of deaths with unremitting fortitude, and, in some sort, like their glorious Leader, triumphed over principalities and powers when they fell.

Indeed, every man in the world may be said to walk either by faith, or by sight. There is not only a giving up sensible for invisible enjoyments by actually parting with them, but by *not setting our hearts upon them* as our chief good. This may be done where there is no call actually to give them up, and is done by all real Christians in the world. Men whose chief good consists in the profits, pleasures, or honors of this life, live by sight: they derive their life from objects before their eyes, having neither patience nor inclination to wait for a portion in the world to come. But good men, as well the rich as the poor, derive their life from above, and so live by faith: their "life is hid with Christ in God." Col. 3 : 3.

Perhaps here, as much as anywhere, is required the peculiar exercise of faith. For one actually divested of earthly good to look upward, and set his heart on things above, is faith; but for one still possessed of this, one on whom Providence smiles, prospering him in all he sets his hand to, blessing him with wife and children, houses and lands in abundance; for him to exercise such a degree of indifference to all these, as to derive his chief happiness from invisible realities, this is faith indeed! This seems to have been exemplified in Abraham, and others of the patriarchs. Of him it is said, "By faith he sojourned in the land of promise, as in a strange country." Heb. 11 : 9, 10, 13, 14, 16. How is this? We do not wonder, when he and Sarah went into Egypt on account of a famine, that he should consider himself a sojourner there, Gen. 12 : 11; but

how is it that he should do so in Canaan, the land of promise, his own estate as it were? The next verse informs us: "for he looked for a city which hath foundations, whose builder and maker is God." So Jacob, when before Pharaoh, called his whole life a pilgrimage, Gen. 47 : 9, though the far greater part of it was spent in the land of promise; and "they that say such things," adds the apostle, "declare plainly that they seek a country." Though God had given them the good land, they would not make it their chief good. They could not be contented with this Canaan, but longed for another. Noble souls! bid them lift up their eyes eastward, and westward, and northward, and southward, and tell them, all they can see is their own; still, they will not live by sight, but by faith: they will "desire a better country, that is, a heavenly."

4. *Our hope of a better state when this is over, is built on faith in God's testimony.* We have no sort of evidence but this, that any such state exists. We cannot *see* any thing of the kind, nor aught from which we can infer it. We cannot learn it from any of our senses. Reason itself could never have found it out. Reason might have taught us the idea of a *future state*, but not of a future state *of bliss*. Though much might be argued from the fitness of things, to prove that man is not made barely for the present life, yet nothing could be drawn from thence to prove that rebels against the Supreme Being should live in a state of eternal felicity: no; for this we are wholly indebted to the "word of the promise." Hence, faith is said to be "the substance," ground, or foundation "of things hoped for," Heb. 11 : 1; affording us not only a firm persuasion of their reality, but a kind of present possession of them. Influenced by this, we become dead to the present world, and so, in a sort, overcome it; and, at length "sit down with Christ in his throne, as he also hath overcome, and is set down with his father in his throne." Rev. 3 : 21.

We will now add a few words on the IMPORTANCE of such a life. If, all things considered, it would have been best for us to have always *seen* our way before us, to have been guided, so to speak, with our own eyes, and not to have *implicitly* followed the directions of God, no doubt so it would have been. But he who perfectly, and at once, saw the beginning and end of all things, judged otherwise. With the highest wisdom, no doubt, he formed the resolution, "The just shall live by faith." It may be impossible for us, in the present state, to find out all the reasons for this resolution, but two or three seem to present themselves.

1. *Such a life brings great glory to God.* Confidence is universally a medium of honor. To confide in a fellow-creature, puts honor upon him in the account of others, and affords a pleasure to himself, especially if he be wise and upright, as it gives him an opportunity of proving his wisdom and fidelity. Though the great God cannot be made more honorable than he is, by any thing that we can do, yet his honor may by this be made more apparent. We honor him so far as we form just conceptions of him in our own minds, and act so as to give just representations of him to others. God is graciously pleased to declare that he "takes pleasure in those that hope in his mercy;" and why? Surely, among other things, because it gives him occasion to display the glory of his grace. And as he takes pleasure in those that hope in his mercy, and rely upon it; so he takes pleasure in ordering things so that we may be put to the trial, whether we will rely on him or not. It was this induced him to lead Israel through the wilderness, rather than by the ready road to Canaan. He knew they would be in fact dependent upon him, let them be where they would; but they would not be sensible of that dependence, nor have so much opportunity of entirely trusting him, in any other way, as in this; and so it would not be so much for the glory of his great name. He, therefore, would lead a whole nation, with all their little ones, into an inhospitable

desert, where was scarcely a morsel of meat to eat, and in many places not a drop of water to drink—a land of deserts and of pits, of scorpions and fiery flying serpents—here, if anywhere, they must be sensibly dependent on God. They must be fed and preserved immediately from heaven itself, and that by miracle, or all perish in a few days! Here God must appear to be what he was: here mercy and truth must appear to go with them indeed!

What an opportunity had they afforded them to walk those forty years by faith; what grounds for an entire confidence were afforded them! But, alas, their faithless hearts perverted their way, and in the end proved their ruin! Ten times they tempted God in the desert, till at length he sware concerning that generation, that for their unbelief they should die in the wilderness, and never enter his rest. Few, if any, besides Joshua and Caleb, would dare to trust him, notwithstanding all his wonders, and all his mercies! They, however, for their part, took hold of his strength, and thought themselves able, having God on their side, to encounter any thing! Their spirit was to walk by faith, and not by sight, and herein it is easy to see how they glorified God.

O brethren, let the glory of God lie near our hearts! Let it be dearer to us than our dearest delights! Herein consists the criterion of true love to him. Let us, after the noble example of Joshua and Caleb, "follow the Lord fully." Numb. 14: 24. Let us approve of every thing that tends to glorify him. Let us be reconciled to Him who "suffereth us to hunger, that we may know that man liveth not by bread alone, but by every word that proceedeth out of the mouth of God." Deut. 8: 3. If he bring us into hard and difficult situations, situations to an eye of sense impossible to endure, remember it is that he may give us an opportunity of glorifying him, by trusting him in the dark. The more difficult the trial, the more glory to him that bears us through, and the greater opportunity is afforded us for proving that we

can indeed trust him with all our concerns; that we can trust him when we cannot see what he is doing.

Those very much dishonor God, who profess to trust him for another world, but in the common difficulties of this are perpetually murmuring, peevish, and distrustful. How different was it with Abraham in offering up his son Isaac. What! offer up Isaac! his son, his only son of promise! Is not the Messiah to spring out of his loins? What will become of all the nations of the earth who are to be blessed in him? How natural and excusable might such questions have seemed; much more so than most of our objections to the divine conduct. Sense, in this case, had it been consulted, must have entered a thousand protests. But the "father of the faithful" consulted not with flesh and blood, not doubting but *God* knew what he was about, if *he* did not. O that we may prove ourselves the children of faithful Abraham. "Against hope," in appearance, "he believed in hope" of divine all-sufficiency; fully persuaded, that what God had promised he was able to perform—he stretched his obedient arm, nor had he recalled it, had not heaven interposed; he was "strong in faith, giving glory to God."

2. *It is productive of great good to us.* The glory of God, and the good of those that love him—thanks be to his name!—always go together. It is equally to their benefit and to his honor, for instance, to lie low before him, and to feel their entire dependence on him. It is essential to the real happiness of an intelligent creature to be in his proper place, and to take a complacency in being so. But nothing tends more to cultivate these dispositions than God's determining that we at present should walk by faith, and not by sight. Faith, in the whole of it, tends more than a little to abase the fallen creature; and to *walk* by faith, which is as much as to acknowledge that we are blind, and must see with the eyes of another, is very humbling. The objects of our desire being frequently for a time withheld, and we, during those times, being reduced to situations wherein we

can *see* no help, and so are obliged to repose our trust in God, contributes more than a little to make us feel our dependence upon him. Agur saw that a constant fulness of this world was unfriendly to a spirit of entire dependence upon God: therefore he prayed, "Give me not riches—lest I be full, and deny thee." Prov. 30:9. Whatever tends to humble and try us, tends to "do us good in the latter end." Deut. 8:16.

Great and wonderful is the *consolation* that such a walk affords. In all the vicissitudes of life, or horrors of death, nothing can cheer and fortify the mind like this. By faith in an unseen world we can endure injuries without revenge, affliction without fainting, and losses without despair. Let the nations of the earth dash, like potsherds, one against another; yea, let nature itself approach towards its final dissolution; let her groan, as being ready to expire, and sink into her primitive nothing; still the believer lives! His all is not on board that vessel! His chief inheritance lies in another soil!

> "His hand the good man fastens on the skies,
> And bids earth roll, nor feels her idle whirl!"

3. *It will make vision the sweeter.* It affords a great pleasure, when we make a venture of any kind, to find ourselves at last not disappointed. If a considerate man embark his all on board a vessel, and himself with it, he may have a thousand fears ere he reaches the end of his voyage; but should he, after numberless dangers, safely arrive, and find it not only answer, but far exceed his expectations, his joy will be then far greater than if he had run no hazard at all. What he has gained will seem much sweeter than if it had fallen to him in a way that had cost him nothing. Thus believers venture their all in the hands of Christ, persuaded that he is able to keep that which they have committed to him against that day. To find, at last, that they have not confided in him in vain, yea, that their expectations are not

only answered, but infinitely outdone, will surely enhance the bliss of heaven. The remembrance of our dangers, fears, and sorrows, will enable us to enjoy the heavenly state, with a degree of happiness impossible to have been felt, if those dangers, fears, and sorrows, had never existed.

My readers, we all of us either live by faith or by sight; either upon things heavenly or things earthly. If upon the former, let us go forward; on the word of a God, everlasting glory is before us. But if upon the latter, alas, our store will be soon exhausted! All these dear delights are but the brood of time—a brood that will soon take to themselves wings, and, with her that cherisheth them, fly away. Oh, my readers, is it not common for many of you to suppose, that they who live by faith in the enjoyment of a world to come, live upon mere imaginations? But are you not mistaken? It is your enjoyments, and not theirs, that are imaginary. Pleasures, profits, honors, what are they? The whole form only a kind of ideal world, a sort of splendid *show*, like that in a dream, which when you awake is all gone. The Lord Jesus will say, at the last great day, "Depart, depart! Ye have had your reward! Ye have had your choice, what would you more? You never chose me for your portion: you in effect said to me and my interest, We will have no part in David, nor inheritance in the son of Jesse; see to thyself, David." Ah! now, see to thyself, sinner!

Christians, ministers, brethren—all of us; let us realize the subject. Let us pray, and preach, and hear, and do every thing we do with eternity in view. Let us deal much with Christ and invisible realities. Let us, whenever called, freely deny ourselves for his sake, and trust him to make up the loss. Let us not faint under present difficulties, but consider them as opportunities afforded us to glorify God. Let us be ashamed that we derive our happiness so much from things below, and so little from things above. In one word, let us fight the good fight of faith, and lay hold on eternal life.

No. 132.

THE

PROGRESS OF GRACE.

IN THREE LETTERS TO A FRIEND.

BY REV. JOHN NEWTON,

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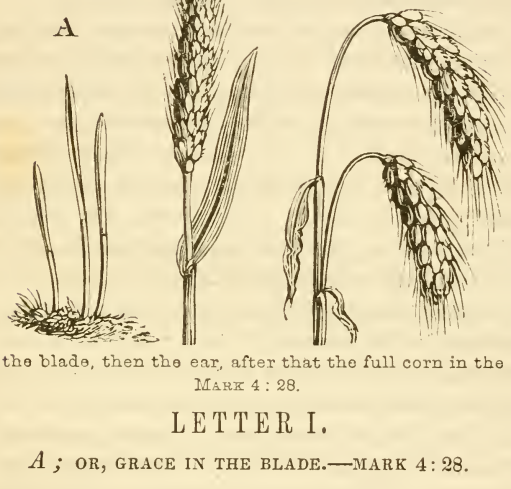

First the blade, then the ear, after that the full corn in the ear. MARK 4 : 28.

LETTER I.

A ; OR, GRACE IN THE BLADE.—MARK 4 : 28.

DEAR SIR—According to your desire, I sit down to give you my general views of a progressive work of grace, in the several stages of a believer's experience, which I shall mark by the different characters, *A*, *B*, *C ;* answerable to the distinctions our Lord teaches us to observe from the growth of the corn, Mark 4 : 28. "First the blade, then the ear, after that the full corn in the ear." The Lord leads all his people effectually and savingly to the knowledge of the same essential truths, but in such a variety

of methods, that it will be needful, in this disquisition, to set aside, as much as possible, such things as may be only personal and occasional in the experience of each, and to collect those only which, in a greater or less degree, are common to them all. I shall not, therefore, give you a copy of my own experience, or of that of any individual; but shall endeavor, as clearly as I can, to state what the Scripture teaches us concerning the nature and essentials of a work of grace, so far as it will bear a general application to all those who are the subjects of gracious operations.

By nature we are all dead in trespasses and sin; not only strangers to God, but in a state of enmity and opposition to his government and grace. In this respect, whatever difference there may be in the characters of men as members of society, they are all, whether wise or ignorant, if unassisted by the Holy Spirit, incapable of receiving or approving divine truths. 1 Cor. 2 : 14. On this ground, our Lord declares, "No man can come unto me, except the Father who has sent me draw him." Though the term *Father* most frequently expresses a known and important distinction in the adorable Trinity, I apprehend our Lord sometimes uses it to denote God, or the Divine Nature, in contradistinction from his humanity, as in John 14 : 9. And this I take to be the sense here: "No man can come unto me unless he is taught of God," and wrought upon by a divine power. The immediate exertion of this power, according to the economy of salvation, is rather ascribed to the Holy Spirit than to the Father, John 16 : 8–11; but it is the power of the God and Father of our Lord Jesus Christ, and therefore severally attributed to the Father, Son, and Spirit. John 5 : 21, and 6 : 44, 63; 2 Cor. 3 : 18; 2 Thess. 3 : 5.

By *A*, I would understand a person who is under the drawings of God, which will infallibly lead him to the Lord

Jesus Christ for life and salvation. The beginning of this work is instantaneous. It is effected by a certain kind of light communicated to the soul, to which it was before an utter stranger. The eyes of the understanding are opened and enlightened. The light at first afforded is weak and indistinct, like the morning dawn; but, when it is once begun, it will certainly increase and spread to the perfect day. We commonly speak as if conviction of sin were the first work of God to the soul that he is in mercy about to draw to himself. But I think this is inaccurate. Conviction is only a part, or rather an immediate effect, of that first work; and there are many convictions which do not at all spring from it, and therefore are only occasional and temporary, though for a season they may be very sharp, and put a person upon doing many things.

In order to a due conviction of sin, we must previously have some adequate conceptions of the God with whom we have to do. Sin may be feared as dangerous, without this; but its nature and demerit can be understood only by being contrasted with the holiness, majesty, goodness, and truth of the God against whom it is committed. No outward means, no mercies, judgments, or ordinances, can communicate such a discovery of God, or produce such a conviction of sin, without the concurrence of divine light and power. The natural conscience and passions may be indeed so far wrought upon by outward means, as to stir up some desires and endeavors; but if these are not founded in a spiritual apprehension of the perfections of God, according to the revelation he has made of himself in his word, they will, sooner or later, come to nothing; and the person affected will either return by degrees to his former ways, 2 Peter, 2 : 20, or he will sink into a self-righteous form of godliness, destitute of the power. Luke 18 : 11. And therefore, as there are so many things in the dispensation of the Gospel

suited to work upon the natural passions of men, the many woful miscarriages and apostasies among professors are more to be lamented than wondered at. For though the seed may seem to spring up and look green for a season, if there be not depth for it to take root, it will surely wither away. We may be unable to judge with certainty, upon the first appearance of a religious profession, whether the work be thus deep and spiritual or not; but "the Lord knows them that are his;" and wherever it is real, it is an infallible token of salvation. Now, as God thus reveals himself only by the medium of Scripture truth, the light received this way leads the soul to the Scripture, whence it springs; and all the leading truths of the word of God soon begin to be perceived and assented to. The evil of sin is acknowledged, the evil of the heart is felt. There may be, for a while, some efforts to obtain the favor of God by prayer, repentance, and reformation; but, for the most part, it is not very long before these things are proved to be, in themselves, vain and ineffectual. The soul, like the woman mentioned Mark 5 : 26, wearied with vain expedients, finds itself worse and worse; and is gradually brought to see the necessity and sufficiency of the Gospel salvation.

A may soon be a believer thus far—that he believes the word of God, and sees and feels things to be as they are there described, hates and avoids sin, because he knows it is displeasing to God, and contrary to his goodness; he receives the record which God has given of his Son; has his heart affected, and drawn to Jesus, by views of his glory and of his love to poor sinners; ventures upon his name and promises as his only encouragement to come to a throne of grace; waits diligently in the use of all means appointed for the communion and growth of grace; loves the Lord's people, accounts them the excellent of the earth, and delights in their conversation. He is longing, waiting,

and praying for a share in those blessings which he believes they enjoy, and can be satisfied with nothing less. He is convinced of the *power* of Jesus to save him; but through remaining ignorance and legality, the remembrance of sin committed, and the sense of present corruption, he often questions his *willingness;* and not knowing the aboundings of grace, and the security of the promises, he fears lest the compassionate Saviour should spurn him from his feet.

While he is thus young in the knowledge of the Gospel, burdened with sin, and perhaps beset with Satan's temptations, the Lord, "who gathers the lambs in his arms, and carries them in his bosom," is pleased at times to favor him with cordials, that he may not be swallowed up with overmuch sorrow. Perhaps his heart is enlarged in prayer, or under hearing; or some good promise is brought home to his mind, and applied with power and sweetness. He mistakes the nature and design of these comforts, which are not given him to rest in, but to encourage him to press forward. He thinks he is then right, because he has them, and fondly hopes to have them always. Then his mountain stands strong. But, ere long, he feels a change; his comforts are withdrawn; he finds no heart to pray, no attention in hearing, indwelling sin revives with fresh strength, and perhaps Satan returns with redoubled rage.

Then he is at his wits' end; thinks his hopes were presumptuous, and his comforts delusions. He wants to feel something that may give him a warrant to trust in the free promises of Christ. His views of his Redeemer's grace are very narrow; he sees not the harmony and glory of the divine attributes in the salvation of a sinner; he sighs for mercy, but fears that justice is against him. However, by these changing dispensations the Lord is training him up, and bringing him forward. He receives grace from Jesus, whereby he is enabled to fight against sin; his conscience

is tender, his troubles are chiefly spiritual troubles; and he thinks, if he could but attain a sure and abiding sense of his acceptance in the Beloved, hardly any outward trial would be capable of giving him much disturbance.

Indeed, notwithstanding the weakness of his faith, and the prevalence of a legal spirit, which greatly hurt him, there are some things in his present experience, the absence of which he may, perhaps, look back upon with regret hereafter, when his hope and knowledge will be more established; particularly that sensibility and keenness of appetite with which he now attends the ordinances, desiring the sincere milk of the word with earnestness and eagerness, as a babe does the breast. He counts the hours from one opportunity to another; and the attention and desire with which he hears, may be read in his countenance. His zeal is likewise lively, and may be, for want of more experience, too importunate and forward. He has a love for souls, and a concern for the glory of God; which, though it may at some seasons create him trouble, and at others be mixed with some undue notions of self, yet, in its principle, is highly desirable and commendable. John 18: 10.

The grace of God influences both the understanding and the affections. Warm affections without knowledge can rise no higher than superstition; and that knowledge which does not influence the heart and affections will only make a hypocrite. The true believer is rewarded in both respects; yet we may observe, that though *A* is not without knowledge, this state is more usually remarkable for the warmth and liveliness of the affections. On the other hand, as the work advances, though the affections are not left out, yet it seems to be carried on principally in the understanding. The old Christian has more solid, judicious, connected views of the Lord Jesus Christ, and the glories of his person and redeeming love; hence, his hope is more established, his

dependence more simple, and his peace and strength, other things being equal, are more abiding and uniform, than in the case of a young convert; but the latter has, for the most part, the advantage in point of sensible fervency.

A tree is most valuable when laden with ripe fruit, but it has a peculiar beauty when in blossom. It is spring-time with *A*; he is in bloom, and, by the grace and blessing of the heavenly Husbandman, will bear fruit in old age. His faith is weak, but his heart is warm. He will seldom venture to think himself a believer; but he sees, and feels, and does those things which no one could, unless the Lord was with him. The very desire and bent of his soul are to God, and to the word of his grace. His knowledge is but small, but it is growing every day. If he is not a *father*, or a *young man*, in grace, he is a dear *child*. The Lord has visited his heart, delivered him from the love of sin, and fixed his desires supremely upon Jesus Christ. The spirit of bondage is gradually departing from him, and the hour of liberty, which he longs for, is approaching, when, by a further discovery of the glorious gospel, it shall be given him to know his acceptance, and to rest upon the Lord's finished salvation. We shall then take notice of him by the name of *B*, in a second letter, if you are not unwilling that I should prosecute the subject. I am, etc.

LETTER II.

B; OR, GRACE IN THE EAR.—MARK 4:28.

DEAR SIR—The manner of the Lord's work in the hearts of his people is not easily traced, though the fact is certain, and the evidence demonstrable from Scripture. In attempting to explain it, we can only speak in general, and are at a loss to form such a description as shall take in the immense variety of cases which occur in the experience of believers.

I have already attempted such a general delineation of a young convert, under the character of *A*, and am now to speak of him by the name of *B*.

This state I suppose to commence when the soul, after an interchange of hopes and fears, according to the different frames it passes through, is brought to rest in Jesus, by a spiritual apprehension of his complete suitableness and sufficiency, as the "wisdom, righteousness, sanctification, and redemption," of all who trust in him, and is enabled by an appropriating faith to say, "He is mine, and I am his." There are various degrees of this persuasion: it is of a growing nature, and is capable of increase so long as we remain in this world. I call it *assurance*, when it arises from a simple view of the grace and glory of the Saviour, independent of our sensible frames and feelings, so as to enable us to answer all objections from unbelief and Satan, with the apostle's word: "Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. 8: 34. This, in my judgment, does not belong to the *essence* of faith, so that *B* should be deemed more truly a believer than *A*, but to the *establishment* of faith. And now that faith is stronger, it has more to grapple with.

I think the characteristic of the state of *A* is *desire*, and *B* is *conflict*. Not that *B's* desires have subsided, or that *A* was a stranger to conflict; but as there was a sensible eagerness and keenness in *A's* desires, which, perhaps, is seldom known to be equally strong afterwards, so there are usually trials and exercises in *B's* experience, something different in their kind, and sharper in their measure, than what *A* was exposed to, or indeed had strength to endure. *A*, like Israel, has been delivered from Egypt by great power and a stretched-out arm; has been pursued and terrified by many

enemies; has given himself up for lost, again and again. He has at last seen his enemies destroyed, and has sung the song of Moses and the Lamb upon the banks of the Red Sea. Then he commences *B*. Perhaps, like Israel, he thinks his difficulties are at an end, and expects to go on rejoicing till he enters the promised land. But, alas! his difficulties are in a manner but beginning; he has a wilderness before him of which he is not aware. The Lord is now about to suit his dispensations to humble and to prove him, and to show him what is in his heart, that he may do him good at the latter end, and that all the glory may redound to his own free grace.

Since the Lord hates and abhors sin, and teaches his people whom he loves to hate it likewise, it might seem desirable—and all things are equally easy to him—that at the same time they are delivered from the guilt and reigning power of sin, they should likewise be perfectly freed from the defilement of indwelling sin, and be made fully conformable to him at once. His wisdom has, however, appointed otherwise. But from the above premises, of his hatred of sin, and his love to his people, I think we may certainly conclude that he would not suffer sin to remain in them, if he did not purpose to overrule it for the fuller manifestation of the glory of his grace and wisdom, and for the making of his salvation the more precious to their souls.

It is, however, his command, and therefore their duty; yea, further, from the new nature he has given them, it is their desire to watch and strive against sin, and to propose the mortification of the whole body of sin, and the advancement of sanctification in their hearts, as their great and constant aim, to which they are to have an habitual persevering regard. Upon this plan *B* sets out. The knowledge of our acceptance with God, and of our everlasting security in Christ, has in itself the same tendency upon

earth as it will have in heaven; and would, in proportion to the degree of evidence and clearness, produce the same effects of continual love, joy, peace, gratitude, and praise, if there was nothing to counteract it. But *B* is not all spirit. A depraved nature still cleaves to him, and he has the seeds of every natural corruption yet remaining in his heart. He lives likewise in a world that is full of snares and occasions suited to draw forth those corruptions; and he is surrounded by invisible spiritual enemies, the extent of whose power and subtlety he is yet to learn by painful experience.

B knows, in general, the nature of his Christian warfare, and sees his right to live upon Jesus for righteousness and strength. He is not unwilling to endure hardships as a good soldier of Jesus Christ; and believes, that though he may be sore thrust at that he may fall, the Lord will be his stay. He knows that his heart is "deceitful and desperately wicked," but he does not, he cannot know, at first, the full meaning of that expression. Yet it is for the Lord's glory, and will, in the end, make his grace and love still more precious, that *B* should find new and mortifying proofs of an evil nature, as he goes on, such as he could not once have believed, had they been foretold to him, as in the case of Peter, Mark 16: 20. And, in effect, the abominations of the heart do not appear in their full strength and aggravation, but in the case of one who, like *B*, has tasted that the Lord is gracious, and rejoiced in his salvation. The exceeding sinfulness of sin is manifested, not so much by its breaking through the restraint of threatenings and commands, as by its being capable of acting against light and against love.

Thus it was with Hezekiah. He had been a faithful and zealous servant of the Lord for many years; but I suppose he knew more of God and of himself, in the time of his sickness, than he had ever done before. The Lord,

who had signally defended him from Sennacherib, was pleased likewise to raise him from the borders of the grave by a miracle, and prolonged the time of his life, in answer to prayer. It is plain, from the song which he penned upon his recovery, that he was greatly affected with the miracles he had received; yet still there was something in his heart which he knew not, and which it was for the Lord's glory he should be made sensible of; and therefore he was pleased to leave him to himself. It is the only instance in which he is said to have been left to himself, and the only instance in which his conduct is condemned.

I apprehend, that in the state of *B*, that is, for a season after we have known the Lord, we have usually the most sensible and distressing experience of our evil natures. I do not say that it is necessary that we should be left to fall into gross outward sin, in order to know what is in our hearts; though I believe many have thus fallen, whose hearts, under a former sense of redeeming love, have been as truly set against sin as the hearts of others who have been preserved from such outward falls. The Lord makes some of his children examples and warnings to others, as he pleases.

They who are spared, and whose worst deviations are known only to the Lord and themselves, have great reason to be thankful. I am sure I have: the merciful Lord has not suffered me to make any considerable blot in my profession, during the time I have been numbered among his people. But I have nothing to boast of herein. It has not been owing to my wisdom, watchfulness, or spirituality, though, in the main, he has not suffered me to live in the neglect of his appointed means. But I hope to go softly all my days, under the remembrance of many things for which I have as great cause to be abashed before him, as if I had been left to sin grievously in the sight of men. Yet, with

respect to my acceptance in the Beloved, I know not if I have had a doubt, of a quarter of an hour's continuance, for many years past. But, oh, the multiplied instances of stupidity, ingratitude, impatience, and rebellion, to which my conscience has been witness! And as every heart knows its own bitterness, I have generally heard the like complaints from others of the Lord's people with whom I have conversed, even from those who have appeared to be eminently gracious and spiritual.

B does not meet with these things, perhaps, at first, nor every day. The Lord appoints occasions and turns in life, which try our spirits. There are particular seasons when temptations are suited to our frames, tempers, and situations; and there are times when he is pleased to withdraw, and to permit Satan's approach, that we may feel how vile we are in ourselves. We are prone to spiritual pride, to self-dependence, to vain confidence, to creature-attachments, and a train of evils. The Lord often discovers to us one sinful disposition by exposing us to another. He sometimes shows us what he can do for us and in us; and at other times how little we can do, and how unable we are to stand without him.

By a variety of these exercises, through the overruling and edifying influences of the Holy Spirit, *B* is trained up in a growing knowledge of himself and of the Lord. He learns to be more distrustful of his own heart, and to suspect a snare in every step he takes. The dark and disconsolate hours which he has brought upon himself in times past, make him doubly prize the light of God's countenance, and teach him to dread whatever might grieve the Spirit of God, and cause him to withdraw again. The repeated and multiplied pardons which he has received, increase his admiration of, and the sense of his obligations to, the rich, sovereign, abounding mercy of the covenant. Much has

been forgiven him; therefore he loves much, and therefore he knows how to forgive and pity others. He does not call evil good, or good evil; but his own experiences teach him tenderness and forbearance. He experiences a spirit of meekness towards those who are overtaken in a fault; and his attempts to restore such, are according to the pattern of the Lord's dealings with himself. In a word, *B's* character, in my judgment, is complete, and he becomes a *C*, when the habitual frame of his heart answers to that passage in the prophet Ezekiel, chap. 16:63: "That thou mayest remember, and be confounded, and never open thy mouth any more," to boast, complain, or censure, "because of thy shame, when I am pacified towards thee for all that thou hast done, saith the Lord God." I am, etc.

LETTER III.

C; OR, THE FULL CORN IN THE EAR.—MARK 4:28.

DEAR SIR—By way of distinction, I assigned to *A* the character of *desire*, to *B* that of *conflict*. I can think of no single word more descriptive of the state of *C* than *contemplation*. His eminence, in comparison of *A*, does not consist in the *sensible* warmth and fervency of his affections: in this respect, many of the most exemplary believers have looked back with a kind of regret upon the time of their espousals, when, though their judgments were but imperfectly formed, and their views of Gospel truths were very indistinct, they felt a fervor of spirit, the remembrance of which is both humbling and refreshing; and yet they cannot recall the same sensations. Nor is he properly distinguished from *B* by a consciousness of his acceptance in the Beloved, and an ability of calling God his Father; for this I have supposed *B* has attained to. Though, as there is a

growth in every grace, *C* having had his views of the Gospel, and of the Lord's faithfulness and mercy confirmed by a longer experience, his assurance is, of course, more *stable* and more *simple* than when he first saw himself safe from all condemnation.

Neither has *C*, properly speaking, any more strength or stock of grace inherent in himself than *B*, or even than *A*. He is in the same state of absolute dependence, as incapable of performing spiritual acts, or of resisting temptations, by his own power, as he was at the first day of his setting out. Yet, in a sense, he is much stronger, because he has a more feeling and constant sense of his own weakness. The Lord has been long teaching him this lesson by a train of various dispensations; and, through grace, he can say, that he has not suffered so many things in vain. His heart has deceived him so often, that he is now in a good measure weaned from trusting to it; and therefore he does not meet with so many disappointments. And having found, again and again, the vanity of all other helps, he is now taught to go to the Lord *at once* for "grace to help in every time of need." Thus he is strong, not in himself, but in the grace that is in Christ Jesus.

But *C's* happiness and superiority to *B* lie chiefly in this, that by the Lord's blessing on the use of means, such as prayer, reading and hearing of the word, and by a sanctified improvement of what he has seen of the Lord, and of his own heart, in the course of his experience, he has attained clearer, deeper, and more comprehensive views of the mystery of redeeming love; of the glorious excellency of the Lord Jesus, in his person, offices, grace, and faithfulness; of the harmony and glory of all the divine perfections manifested in and by him to the church; of the stability, beauty, fulness, and certainty of the Holy Scriptures, and of the heights, depths, lengths, and breadths of the love of

God in Christ. Thus, though his sensible feelings may not be so warm as when he was in the state of *A*, his judgment is more solid, his mind more fixed, his thoughts more habitually exercised upon the things within the veil. His great business is to behold the glory of God in Christ; and, by beholding, he is changed into the same image, and brings forth, in an eminent and uniform manner, the fruits of righteousness, which are by Jesus Christ to the glory and praise of God. His contemplations are not barren speculations, but have a real influence, and enable him to exemplify the Christian character to more advantage, and with more consistence, than can, in the present state of things, be expected either from *A* or *B*. The following particulars may illustrate my meaning.

1. *Humility.* A measure of this grace is to be expected in every true Christian; but it can appear only in proportion to the knowledge they have of Christ and of their own hearts. It is a part of *C's* daily employment to look back upon the way by which the Lord has led him; and while he reviews the *Ebenezers* he has set up all along the road, he sees, in almost an equal number, the monuments of his own perverse returns, and how he has, in a thousand instances, rendered to the Lord evil for good. Comparing these things together, he can, without affectation, adopt the apostle's language and style himself "less than the least of all saints, and of sinners the chief." *A* and *B* know that they ought to be humbled; but *C* is truly so, and feels the force of the text which I mentioned in my last. Ezek. 16 : 63. Again, as he knows most of himself, so he has seen most of the Lord. The apprehension of infinite majesty, combined with infinite love, makes him shrink into the dust. From the exercise of this grace he derives two others, which are exceedingly ornamental, and the principal branches of the mind which was in Christ.

The one is, *submission to the will of God.* The views he has of his own vileness, unworthiness, and ignorance, and of the divine sovereignty, wisdom, and love, teach him to be content in every state, and to bear his appointed lot of suffering with resignation, according to the language of David in a time of affliction: "I was dumb, I opened not my mouth, because thou didst it."

The other is, *tenderness of spirit towards his fellow-Christians.* He cannot but judge of their conduct, according to the rule of the word. But his own heart, and the knowledge he has acquired of the snares of the world, and the subtlety of Satan, teach him to make all due allowances, and qualify him for admonishing and restoring, in the spirit of meekness, those who have been overtaken in a fault. Here *A* is usually blamable; the warmth of his zeal, not being duly corrected by a sense of his own imperfections, betrays him often into a censorious spirit. But *C* can bear with *A* likewise, because he has been so himself, and he will not expect green fruit to be ripe.

2. *Spirituality.* A spiritual taste, and a disposition to account all things mean and vain, in comparison of the knowledge and love of God in Christ, are essential to a true Christian. The world can never be his prevailing choice. 1 John, 2: 13. Yet we are renewed but in part, and are prone to an undue attachment to worldly things. Our spirits cleave to the dust, in defiance of the dictates of our better judgments; and I believe the Lord seldom gives his people a considerable victory over this evil principle, until he has let them feel how deeply it is rooted in their hearts. We may often see persons entangled and clogged in this respect, of whose sincerity, in the main, we cannot justly doubt; especially upon some sudden and unexpected turn in life, which brings them into a situation they have not been accustomed to. A considerable part of our trials are mercifully

appointed to wean us from this propensity; and it is gradually weakened by the Lord's showing us, at one time the vanity of the creature, and, at another, his own excellence and all-sufficiency.

Even *C* is not perfect in this respect; but he is more sensible of the evil of such attachments, more humbled for them, more watchful against them, and more delivered from them. He still feels a fetter, but he longs to be free. His allowed desires are brought to a point, and he sees nothing worth a serious thought, but communion with God and progress in holiness. Whatever outward changes *C* may meet with, he will, in general, be the same man still. He has learned, with the apostle, not only to suffer want, but, which is perhaps the harder lesson, how to abound. A palace would be a prison to him without the Lord's presence, and with this a prison would be a palace. Hence arises a peaceful reliance upon the Lord; he has nothing, which he cannot commit into his hands, which he is not habitually aiming to resign to his disposal. Therefore he is not afraid of evil tidings; but when the hearts of others shake like the leaves of a tree, he is fixed, trusting in the Lord, who he believes *can* and *will* make good every loss, sweeten every bitter, and appoint all things to work together for his advantage. He sees that the time is short, lives upon the foretastes of glory, and therefore accounts not his life, or any inferior concernment dear, so that he may finish his course with joy.

3. *A union of heart to the glory and will of God*, is another noble distinction of *C's* spirit. The glory of God and the good of his people are inseparably connected. But of these great ends the first is unspeakably the highest and most important; and into which every thing else will be finally resolved. Now, in proportion as we advance nearer to him, *our* judgment, aim, and end, will be conformable to

his, and his glory will have the highest place in our hearts. At first it is not so, or is so but very imperfectly. Our concern is chiefly about ourselves; nor can it be otherwise. The convinced soul inquires, What shall I do to be saved? The young convert is intent upon sensible comforts! and in the seasons when he sees his interest secure, the prospect of the troubles he may meet with in life makes him often wish for an early dismission, that he may be at rest, and avoid the heat and the burden of the day. But *C* has attained to more enlarged views: he has a desire to depart and to be with Christ, which would be importunate if he considered only himself; but his chief desire is, that God may be glorified in him, whether by his life or by his death. He is not his own, nor does he desire to be his own; but, so that the power of Jesus may be manifested in him, he will take pleasure in infirmities, in distresses, in temptations; and though he longs for heaven, he would be contented to live as long as Methuselah upon earth, if, by any thing he could do or suffer, the will and glory of God might be promoted. And though he loves and adores the Lord for what he has done and suffered for him, delivered him from, and appointed him to, yet he loves and adores him likewise with a more simple and direct love, in which self is in a manner forgot, from the consideration of his glorious excellence and perfection as he is in himself. That God in Christ is glorious over all, and blessed for ever, is the very joy of his soul; and his heart can frame no higher wish than that the sovereign, wise, holy will of God may be accomplished in him, and all his creatures. Upon this grand principle his prayers, schemes, and actions are formed. Thus *C* is already made like the angels, and so far as consistent with the inseparable remnants of a fallen nature, the will of God is regarded by him upon earth as it is by the inhabitants of heaven.

The power of divine grace in *C* may be exemplified in a great variety of situations. *C* may be rich or poor, learned or illiterate, of a lively natural spirit, or of a more slow and phlegmatical constitution. He may have a comparatively smooth, or remarkably thorny path, in life; he may be a minister or a layman: these circumstances will give some tincture and difference in appearance to the work, but the work itself is the same; and we must, as far as possible, drop the consideration of them all, or make proper allowance for each, in order to form a right judgment of the life of faith. The outward expression of grace may be heightened and set off to advantage by many things which are merely natural, as evenness of temper, good sense, a knowledge of the world, and the like; and it may be darkened by things which are not properly sinful, nor unavoidable, such as lowness of spirit, weak abilities, and pressure of temptations, which may have effects that they who have not had experience in the same things cannot properly account for. A double quantity of real grace, if I may so speak, that has a double quantity of hindrances to conflict with, will not be easily observed, unless these hindrances are likewise known and attended to; and a smaller measure of grace may appear great when its exercise meets with no remarkable obstruction. For these reasons we can never be competent judges of each other, because we cannot be competently acquainted with the whole complex case. But our great and merciful High Priest knows the whole; he considers our frame, "remembers that we are but dust," makes gracious allowances, pities, bears, accepts, and approves, with unerring judgment.

The sun in his daily course beholds nothing so excellent and honorable upon earth as *C*, though he may perhaps be confined to a cottage, and is little known or noticed by men. But he is the object and residence of divine love, the charge

of angels, and ripening for everlasting glory. Happy *C!* His toils, sufferings, and exercises, will be soon at an end; soon his desires will be accomplished; and He who has loved him, and redeemed him with his own blood, will receive him to himself, with a "Well done, good and faithful servant; enter thou into the joy of thy Lord."

If this representation is agreeable to the Scriptures, how greatly are they mistaken, and how much to be pitied, who, while they make profession of the Gospel, seem to have no idea of the effects it is designed to produce upon the hearts of believers, but either allow themselves in a worldly spirit and conversation, or indulge their unsanctified tempers by a fierce contention for names, notions, and parties. May the Lord give to you and to me daily to grow in the experience of that wisdom which "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good works, without partiality, and without hypocrisy." I am, etc.

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CONVERSION

OF

MRS. ELEANOR EMERSON.

FROM AN ACCOUNT WRITTEN BY HERSELF.

In childhood I was often anxious concerning my future welfare, and was frequently brought to tremble under a sense of divine wrath. But the foibles and vanities of that early period of life diverted my attention till maturer years, when I had very serious impressions from time to time. Especially, when attending the solemn administration of the Lord's Supper, I often felt painful sensations at the thought of being an uninterested spectator of that sacred institution; and was led to reflect on the more awful separation, which might, ere long, sever me eternally from all the righteous. Yet, by intermixing with the giddy crowd, I foolishly procrastinated the all-important concerns of my immortal soul.

Three years ago, on a visit at N——, finding my young associates much engaged in the exalted pursuit of religion, my fears were revived; and for months after my return, I experienced distressing anxiety on account of my deplorable situation. But there being a general declension of religion in the place where I then resided, I felt a degrading diffidence in conversing on that sublime and noble subject. In company with my gay associates, I appeared with my usual vivacity, and presumptuously covered the inward struggles of a guilty conscience with the deceitful smile of

complacency. No wonder, then, that a heart-searching God should, in anger, withdraw the strivings of his Holy Spirit, and leave me to hardness of heart and blindness of mind.

I soon considered my situation less dangerous than I had formerly supposed it to be; and upon reviewing my past life, was ready to believe that my uniform morality and friendly benevolence, as I then blindly considered it, indicated a heart at peace with God. I therefore concluded, that perseverance in attending public worship, kindness to the poor, and faithfulness in my employment as a teacher, would induce the infinite Jehovah to exercise mercy towards me.

While residing in this place, I received a letter from the minister of a town where I had before resided, in which he observed, that the degeneracy of the people of B—— was truly lamentable; that their depravity, infidelity, and heaven-daring wickedness had become a subject of lamentation to the friends of Zion. He also observed, that he thanked God I was with them, to lead the dear young people in the ways of piety and virtue. This expression struck me very forcibly, and led me to reflect on my unworthiness and insufficiency to teach them that with which, I had reason to fear, I was myself unacquainted.

Early in the winter, being invited to attend a ball, I declined, partly from a disrelish for such amusements, which I had found unsatisfying, and partly from a desire to secure my respectability with the more serious and influential people, who were much opposed to scenes of juvenile hilarity. The same afternoon a meeting was appointed for the examination of candidates for church-membership. Just as I was prepared to attend this meeting, a request was brought me to step into the house of a near neighbor. His lady was preparing for the ball. She immediately expressed her

sorrow that I was not going to be her company, and observed, that she hoped those Christian friends were no hindrance. Feeling somewhat piqued at her thinking me overawed by the fear of others, I at once defied the whole fraternity of Christians to prevent my going, had inclination prompted; but remarked, that by reason of bad health, I had long felt indifferent to such scenes of merriment, although I considered them perfectly innocent. At this remark, I felt such a sting of conscience that I hastily withdrew. As soon as I came into the street, I exclaimed aloud against my folly, which led me to sell my soul for the good opinion of dust and ashes.

I went immediately to the meeting, where I found a solemn collection of people. After prayer, a Miss H—— related what God had done for her soul. I was much affected. But on her mentioning the load of sin and guilt that weighed down her spirits under conviction, I almost blushed for her, lest she had committed some black crimes, though her good name had escaped untarnished. Yes, I secretly thanked God, that, though conscious of my impenitence, I was not like that wicked "publican."

On the evening of the same day, the faithful servants of the Lord assembled, for the purpose of imploring mercy for the thoughtless multitude, who were ingeniously contriving to cheer their way to hell by sinful merriment. I did not attend the prayer-meeting; but the next Sabbath evening I heard a gentleman relate the surprising effect it had on him. He observed, that he seldom attended evening meetings; but for the novelty of hearing what could be said on so simple an occasion as a "frolic," he at that time attended; and was exceedingly solemnized in hearing the fervent prayers of the pious supplicants for those who were engaged as he had often been in earlier life. The impression sunk deep

in his mind, that if this was a sinful diversion, he was a sinner indeed. He continued thoughtful through the next day. His secret sins, by the divine agency, were unveiled to his view in all their dismal forms. Sleep departed from his eyes, and slumber from his eyelids. A weight of guilt oppressed him to such a degree, that he felt as though it were impossible for him to arise, or even to turn himself in bed. But a glorious view of Immanuel's character was presented, and he was delivered from his bondage, and made to rejoice in the light and liberty of the blessed Gospel. Many, who had attended the ball, were present to hear him relate his experience, and appeared sensibly affected with the thought, that God had made their meeting for mirth the instrument of good, when they "meant not so, neither did their hearts think so." My sister, who had attended the ball, observed, that had she known at the time that prayers were ascending to God to save her from impending vengeance, her feet would have performed their office but poorly, and the enchanting viol would have lost its melody.

From this time I resolved to lay aside all my high notions of thinking myself something, when I was nothing; and to strive unremittingly to obtain an interest in the blood of the Lamb. I meditated on the foolishness of laboring, as I had long done, "for that which satisfieth not." I endeavored to recall every thought which wandered from the great object in view, and to look into my heart, and discern, if possible, whether any good seed remained there, which I might cherish and bring forward, to recommend me to God. I resolved not to spare myself, but to review my past iniquity, and humbly to repent of my sins. This I found a most unpleasant task. To arraign myself before vindictive justice was truly mortifying. I could find, however, but few sins, comparatively speaking, which did not appear counterbal-

anced by the great good I had done in the world; but these few would eternally shut me out of heaven, unless repented of. Consequently, I determined to make it the business of my life to deplore my sins, and become reconciled to God. I attended to reading, and to religious meetings, which were frequent; and above all, to prayer, entreating of God to show me the iniquity of my heart, and to have mercy on me. I refrained entirely from levity, and was resolutely determined to shun all vain and idle company, lest I should be induced to give up my resolutions, and return to the pursuits of the world.

One night, being unusually distressed, I conversed till late with my sister on our undone situation by nature. I told her, that, in addition to my distress for myself, I experienced anxiety for her and others of our family, similar to what the rich man in the parable felt for his brethren, "lest they also should come into the same place of torment." A little before day I fell asleep; and just as the day dawned, I was suddenly awaked with the impression of the following words on my mind: "Arise, O sleeper, and call upon thy God, if so be he will have mercy on us." I thought it was a call to *me*, and endeavored to cry for mercy. I arose in haste, and strove to find language which would penetrate the ear of the Almighty, and insure a blessing. But, alas, I thought I realized that the prayers of the wicked are an abomination to the Lord. My convictions rapidly increased; and my exertions were proportionably great. I refused to indulge in sleep; and contrived many ways to drive the unwelcome messenger from my pillow.

My sins of childhood and youth stared me in the face. But still I hugged to my heart the benevolent acts of my former life, and determined that they should cancel some part of the mighty debt in which I saw myself so deeply

involved, or at least soften the rigors of my future punishment. When asked, whether I saw that God would be just in cutting me off, I answered, "Yes, perfectly." But my heart would secretly require an abatement of his justice, on account of my love to his people and attendance on his worship.

From my apparent resignation and former attention to religion, Christians were much deceived in me, and felt a comfortable hope that I had previously passed from death unto life, and that my trials were such as many pious souls are called to endure. This mistake was of all things the most distressing to me. For as I began to despair of the efficacy of my own prayers, I depended greatly on the prayers of the righteous. My great fear was, that other poor sinners would become subjects of their supplications, while I should be left to perish. Fearful thought! it filled my soul with horror.

Under the apprehension of suffering from the mistaken views of Christians, I wrote to my friend Mr. T——, the minister of C——, beseeching him to bring my particular case before God, and without cessation to implore divine mercy on my poor, perishing soul. I entreated him and his pious companion, by every tie of friendship, to pray fervently for me day and night. And I felt a momentary relief from having engaged them to labor for me, even though all others should neglect me.

During all this time of trial and concern, I felt a sense of the duty devolving on me, to warn my pupils constantly of their danger, and exhort them to repentance. To this I attended constantly, solemnly urging them to forsake sin, and cleave unto the Lord. Thus I continued laboring, till my health was so impaired, that with difficulty I attended to my school. But I was still a stranger to the depths of ini-

quity which I was fostering in my polluted heart. About that time my sister was brought under pungent conviction; and the first evidence that I had of my opposition to God's government, was a distressing fear that she would be first brought home to God. Here, too, was the first contradiction that I realized to my supposed good-will to all my fellow-creatures. I endeavored to reason myself out of this rankling envy. But God's justice was immediately arraigned for not regarding my incessant cries and tears. I was willing to have her accepted; but justice appeared to demand that I should receive the blessing first.

The next instance which I perceived of rebellious feeling against God, was on being disappointed in going to public worship. I thought that, as God governed the universe, this seeming accident had taken place according to his purpose; and it appeared to me an evidence that he had given me over to destruction. This thought gave me exquisite distress. But as I had often exclaimed against others for cavilling at the conduct of Jehovah, I concealed my feelings as much as possible; and conceiving them to be extremely sinful, endeavored to gain an ascendency over them.

I strove assiduously to rid myself of this most uncomfortable opposition to the glorious Lord of the universe. I inquired with myself, "Is this the tender, benevolent heart, which never wished ill to any created being? And shall it rise in hostility against the Father of mercies, that Being who has so tenderly upheld, protected, and nourished me?" But alas, it was reasoning with a heart of stone. God, I thought, had dealt hardly and cruelly with me, in giving me existence. "O for the privilege," I said within myself, "of annihilation. Dreadful thought! but far preferable to an existence of unremitting misery." Tears had deserted me, and the burning commotion of my tortured bosom was indescribable.

In this wretched situation my feelings towards my fellow-creatures became hard. Even my beloved school, which had previously been an asylum of peace and quiet, now filled me with disquietude. I there found myself surrounded by wretched immortals, many of whom, being under fearful apprehensions of danger, seemed to upbraid me with being the instrument of their ruin.

I now clearly discovered, "that by the deeds of the law no flesh could be justified." I discovered, that all my external goodness sprung from motives of self-exaltation; or, what is still more displeasing to God, that it was designed as a substitute for the righteousness of Christ. Then all my refuges of lies failed me; God appeared "a consuming fire;" and I felt as if I was an awful instance of his implacable vengeance.

One evening Mr. R——, who boarded with me, mentioned, that, after much trouble, he had procured a seat for me to ride to the house of God. I told him I could not go; for if I should, it would only heighten my condemnation. My sister tenderly entreated me to take her place in the carriage, adding, that she would stay at home; but I assured her positively that I would never go to meeting again. She left me, with a sorrowful countenance, to deplore my awful situation. I retired to my chamber, and, the evening being extremely cold, covered myself in bed. My sins, with all their accumulated aggravations, stared me in the face; and my good deeds, which I had cherished as the apple of my eye, seemed to bear a most threatening aspect; for it was evident these had been my saviour, that had long whispered "peace, when there was no peace."

I now endeavored to recall the loving-kindness of God, and to reflect on my audacious wickedness in defying the wrath of Him who could easily sink me to endless perdition.

But, alas, I was callous to all tenderness or relentings; and, O amazing madness! I longed to know the worst of anticipated vengeance.

In the morning, after a sleepless night, I endeavored to compose myself to appear before the family. Mr. S—— inquired tenderly for my health, which he observed to be very low, in consequence of my cough and a constant pain in my side. He questioned me also respecting the state of my mind, to which I made but little reply. He asked whether I desired Christians to pray for me. I told him, "No, by no means. I have been foolish enough to make this request publicly; but I am now convinced that all the prayers of men and angels cannot save me."

After my sister obtained comfort, I reflected upon the numberless exhortations I had given her to flee from the wrath to come, and upon the nights we had spent together in sleepless, gloomy wretchedness. All this I supposed was for the sole purpose of bringing her to the marriage supper of the Lamb. The words of our Saviour seemed verified in us: "There shall be two in one bed: the one shall be taken, and the other shall be left." These views filled me with horror; and my heart and flesh felt on fire. Time appeared exceedingly short. Eternity seemed within reach. My rebellious heart appeared somewhat humbled, and I endeavored to pray. My heart seemed ready to burst. My countenance was depicted with horror. I shuddered at my own wretched aspect. My dear Mrs. S—— would often turn from me in tears, which, I supposed, she compassionately shed in view of my approaching ruin; but which, I have since been informed, were caused by the fearful glances of despair, darted from eyes once placid and serene.

I repaired to school. But oh, what a wretched place did I find it! Numbers of my dear pupils were in a situation

similar to my own. With eyes red with weeping they came to me for succor, and seemed to wonder that I was not as ready to administer consolation, as formerly to point out their danger. But alas, I, who was once alive without the law, was now dead by the revival of sin. It was a most aggravating consideration, that I, who had so frequently and so solemnly "preached to others, must myself be a castaway."

"I am indeed," thought I, "a monument of God's vindictive indignation. O that I could hide myself under the rocks and mountains! O what a curse is existence!" Here again I endeavored to reason on the perversity of my feelings, and to reconcile myself to the idea of being in his hand, as the clay in the hand of the potter. But alas, I found this idea more and more dreadful. These were my feelings: "The wrath of Almighty God abides, and will ever abide, upon my soul. I feel already the load of sin and guilt which must for ever sink me down in ruin. There is an awful controversy between my burdened soul and its incensed Maker. O that I had died in childhood, before my enormous sins became as the sand on the sea-shore for multitude! O that I had been bred in a land of heathenish darkness, that my crimes might have been less aggravated! O that my powers of mind had been less vigorous, and that my opportunities of gaining instruction had been curtailed! O that I had been an idiot, rather than a sensible being, destined to the eternal, poignant stings of a guilty conscience! O for the envied situation of the most loathsome of brutes, rather than to endure the flames of that fire which is never quenched, and the gnawings of that worm which never dies! But even this is denied me. I must go, with all my boasted talents and qualifications, which a deceitful world has been flattering, to dwell with legions of unholy spirits and damned souls!"

The meeting, usually attended on this day, was a terror to my soul. I had now determined to attend no more. But lest my refusal should be attributed to the plain conversation Mr. S—— had just had with me, and some good people should receive gratification from his faithfulness to me, I concluded to go, for the last time; and in all the obstinacy of despair to hold up my head, which had long been bowed down, like a bulrush. An aged man came forward, and in trembling accents related what God had done for his soul. Then a girl of ten years old, in a manner the most animating, related her remarkable experience. I began to reflect on the assertion of Mr. S——, that *God is good*. "Surely," thought I, "these happy souls can attest the truth of this assertion. Their salvation is really as important as mine; and why should I not rejoice in their happy deliverance from the bondage of sin? God has been long, very long tendering me the same blessed deliverance. But I, a fool indeed, with such a price to get wisdom, have had no heart to it. Why then should I murmur? How can I repine? I am for ever lost; but *God is just*."

Upon this most hearty confession, my long-pent tears flowed rapidly; and while bursting sobs almost tore my heart asunder, I reviewed my wicked, desperately wicked exercises towards Him, whom I now saw to be just even in my eternal condemnation. "Surely," thought I, "of all the unreasonable wretches in existence, I am the most deserving of hell." Such was my agitation of body and mind, that I verily supposed my soul was taking its final departure. I attempted to rise, in order to go into another room, but found it impossible. "I must expire," thought I, "in the midst of this assembly, as an example of God's righteous displeasure. It is just that it should be so; and every one present must rejoice in this expression of his indignation

against such a vile worker of iniquity." Here I viewed myself a criminal, justly condemned to all the tortures of endless despair. No gleam of hope beamed on my benighted soul. No fond expectation from creature aid whispered consolation. Against God only had I offended, and done this great wickedness, and he only could afford me help.

My soul seemed humbled in the dust in view of my condemnation; while I was constrained to cry in spirit, "Even so, Lord God Almighty, true and righteous are thy judgments." At this view of my wretched, hopeless situation, the following words passed sweetly through my mind, and with such delightful energy, as thrilled through my whole soul, and filled me with rapture unspeakable:

> "Jesus, to thy dear faithful hand,
> My naked soul I trust."

At this most cordial disposal of myself into the hand of a glorious Redeemer, the thick clouds seemed to disperse, and give place to such a transporting view of the glorious Saviour, as no words can express. With an eye of faith, I beheld his transcendent glory more conspicuous than that of the natural sun in meridian splendor, when bursting from behind the thickest clouds. I could no more doubt of the being and divinity of Christ, than of my own existence. He was presented to my spiritual view in such substantial glory, as caused me to adopt the exclamation of the astonished Thomas: "My Lord, and my God!" Here all my distress subsided. The greatness of God's character, and the glorious scheme of redemption, filled me with wonder, admiration, and joy. I raised my head, and looked on Mr. S——, who was zealously engaged in illustrating the righteousness of Christ. "How beautiful," thought I, "are the feet of him that bringeth good tidings, that publisheth peace, that

bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth."

I looked round on the attentive assembly. Every countenance appeared joyful. It seemed to me every heart was rejoicing in the salvation of God. I felt that I could unite with them in praising and magnifying his glorious name. All his attributes appeared lovely. His mercy, in giving his Son to die, and his condescension in sending down the Holy Spirit to dwell with such vile rebels as we are, appeared unutterable. Never before did I feel so unworthy of any favor from God; never before did the sins I had committed against him appear so odious or so great. I felt that if, on account of them, God had cast me off for ever, his justice would have shone conspicuously bright. No song appeared so sweet as that of redeeming mercy; no employment for eternity so delightful, as to unite with the hosts of heaven in praise and thanksgiving unto the "Lamb that was slain."

The next day I ventured to inform Mrs. S—— that I had lost my opposition of heart, at least for a season. "For a season?" replied she, with tears of joy, "I hope and trust you have lost it for ever." Here I felt suspicious that she thought me converted; and as I was decidedly of a contrary opinion, I was unwilling she should be deceived. But I felt too happy to trouble myself much about it.

At the usual hour I repaired to the school. Here the alteration appeared more evident than in my own heart. Every countenance appeared inexpressibly beautiful. I recognized the finger of God in every feature of every face. "Surely," thought I, "you are fearfully and wonderfully made. Who can withhold adoration from your Maker?" I inquired with myself, whether this happy, delightful place could be the same in which I had lately passed so many

dark, dreary hours of despair and horror; and whether those sweet youths could be the same that I had yesterday viewed. I walked the room in heavenly contemplations, and my heart seemed to overflow with sweet, adoring ecstasy. Now my labor was pleasant. My capacity for instructing youth, and facility in gaining their confidence, I now considered my most distinguishing blessings. I ardently thirsted for more knowledge, that I might pour wholesome instruction into the opening minds of my attentive pupils, who viewed me with almost filial affection. With what rapture did I reflect on my most eligible employment! O who would not desire "to rear the tender thought" to God, and teach the listening youth the way to glory!

The next day Mr. S—— preached in the most solemn manner. He showed forth the terribleness of Christ's coming to judgment, and treated of the confusion and dismay of his enemies at his glorious appearing. I trembled on account of others, whom I considered his enemies; but to my astonishment, found my heart exulting at the thought of his glorious coming. My inmost soul seemed bursting from its brittle tenement, to meet the triumphant Conqueror. The prospect of the blessedness of innumerable intelligences, together with the everlasting glory to be thereby reflected on the character of Immanuel, filled me with joy unspeakable. With difficulty I refrained from loud acclamations of praise to the omniscient Judge of quick and dead. But as the preacher pronounced the awful sentence of our Judge against the wicked, "Depart, ye cursed," etc., I felt that I could not quit the lovely Saviour. I felt no dread but that of leaving for ever the sum of all joy and beauty. Here I found myself cleaving to him, and sheltering myself under the shadow of his protecting wing. Here I rested securely, and feared not the united force of earth and hell. I can

never describe how worthless, yet how happy, I felt in this glorious asylum.

These sweet refreshings from the Lord shone so conspicuously in my countenance, as to lead my friends to conjecture what was going on in my heart. Several asked me if I had not obtained a hope. I replied, that I had scarcely asked myself that question, and was not qualified to answer them.

At night my sister questioned me closely on the subject, and I was constrained to acknowledge, what I had but recently discovered, that nothing short of the almighty power of God was able to effect this change in my views and feelings; and I began confidently to hope that he had taken my feet from the horrible pit and miry clay, and placed them on the rock Christ Jesus. We passed much time in relating our exercises, and admiring that free sovereign grace that had snatched us, poor orphan strangers, from eternal burnings, and put a new song into our mouths, even praise to the living God. O that I could communicate to thoughtless, pleasure-seeking youth, the sublime happiness we here enjoyed. Not all the combined variety of juvenile vanities, not all the honors of an applauding world, could equal the weight of a feather, in competition with our exceeding joy.

How great was the change in my feelings in the course of a few weeks! At variance with the greatest good of the universe, and loathing my very being, life had become a burden; while my emaciated frame threatened me with a still more wretched condition. But now my every wish, my every desire, centred in the glory of Christ's kingdom. A firm persuasion that his cause would finally prevail, to the everlasting confusion of all its enemies, afforded me inexpressible joy and consolation.

I now opened my mind to Christian friends, and freely

declared what God had done for my soul. I found such satisfaction and delight in obeying the commands of Christ, that the frequent intimations in Scripture, and many complaints of Christians of the difficulties of daily taking up the cross, appeared obscure and paradoxical.

This doctrine, however, was soon clearly illustrated by a remarkable trial with which I was exercised, soon after giving my relation to the church. During my long agonies of soul under conviction, it had been often impressed upon my mind, while crying for mercy, that I could not expect mercy while I lived in the neglect of daily prayer with and for my pupils. When the thought returned with pungency, I was often induced to vow to the Lord, that, if he would grant me his grace, I would perform this and all other duties with promptitude. Now for the proof of my readiness to perform the vows which my soul had made in anguish. The duty of praying in my school appeared indispensable. The worth of souls, bound to eternity, seemed to urge the necessity of attempting to lead their minds in prayer and praise to their Creator. Praying with them seemed the most probable way to accomplish this. Gratitude to God seemed to urge the immediate execution of my long-premeditated design. But pride was totally repugnant to the procedure. I feared, that praying in my school would be deemed ridiculous enthusiasm by those whom I lately held in high estimation; and that even Christians would say, "The beginning is too high, we tremble for the end." Here I began to hesitate. I searched the Scriptures, to see if the injunctions to women not to speak in the church, and other passages, would not excuse me from the painful cross. But I found nothing that touched my employment. My conscience, therefore, was more than ever pressed to be faithful to souls committed to my charge.

After much perplexity, I came to the determination to dismiss the trying subject, and by doubling my diligence in praying for my pupils in secret, and by carefully attending to every command of God, to be relieved from the painful cross I had so much dreaded.

After this deliberate and firm resolve, I endeavored to turn my meditations upon God and Christ, the pleasing subjects that had lately so much rejoiced my soul. But alas, my day was turned into darkness, and every cheering ray of hope was gone! I was amazed at this sudden and surprising alteration. All my former evidence was concealed from my view. I wondered with what falsehood I had so far imposed upon the church, as to induce them to accept me. In this unexpected extremity, could I hesitate about applying for relief to Him who had preserved me through six troubles and through seven?

I immediately retired to pour out my complaint to Him, "who heareth the young ravens when they cry." But all was darkness, Egyptian darkness. I could not entertain the least clear conception of the nature or attributes of Jehovah; and I felt that I was addressing an unknown God.

Having passed a few days in this gloomy manner, endeavoring to cry to God for the light of his countenance, I opened my mind to my friend Mrs. S——. I observed to her, that as the next Sabbath was the time appointed for my joining the church, I could not think of its approach without trembling; and that the very naming of the ordinance of the Lord's Supper caused my blood to chill in my veins. She appeared tenderly interested in my trial, and told me, that she did not dare advise me to go forward in this momentous business with such feelings of horror; but hoped God would enlighten my path of duty, and lead me by the side of still waters.

My attention was so engrossed with my sad reverse of feelings, that it did not occur to my mind that it was my "fleeing from the presence of the Lord," which had raised this tempest in my soul. Though my distress seemed greater, if possible, than before, yet I could pronounce God to be just and good; I felt that he would have been just, had he made the blackness of darkness my eternal habitation; and his goodness appeared manifest in opening my eyes on my real condition, before they were opened to everlasting disappointment. I often retired for the purpose of laying my case before God, and imploring his merciful direction with regard to my covenanting with him the ensuing Sabbath. But I could not gain access to the mercy-seat. The thought of professing religion without the least hope of possessing it, threw me into unutterable horror; and I resolved not to make the presumptuous attempt.

Saturday evening, as I sat ruminating on my sorrowful state, I viewed myself cut off from all my anticipated bliss, destined to linger out a miserable existence without God and without hope, abhorred by holy beings, lost to all the pleasures of time; an inactive, useless, loathsome being. At this thought the question arose in my mind, "Why *inactive* and *useless?* Be up and doing in the cause of Christ. Other souls are as precious as thine." "Yes," my heart replied, "I will be in earnest for God. His cause is glorious, transcendently glorious; I will resolutely engage in whatever appears to be duty."

Here I accordingly determined immediately to search out duty, and enter upon it with renewed vigor, suffering no obstacle to hinder, where it should be made clear and plain.

In my researches, my late resolution of not professing Christ occurred, and appeared to lie in the way of observing

his other holy injunctions. This brought me to resolve upon a speedy compliance, even though clouds and darkness enveloped his throne. I also determined on a strict observance of the Sabbath; on faithfulness to my fellow-creatures; on mortifying all my sinful passions and appetites; with a constant watch over my thoughts, words, and actions. I determined to do justly, and to love mercy, and to walk humbly with God. Here the question struck my mind, "Have you that humility which will lead you to pray night and morning in your school?" "Yes, yes," I replied, "even though I should say no more than *Lord have mercy on us;* and even though I become the ridicule and scorn of those I love. I will prostrate myself before God, and implore his mercy on perishing rebels."

The light and joy that burst into my soul at this instant appeared as great, unexpected, and glorious, as would be the shining of the natural sun at midnight. I could scarcely persuade myself that the dark room where I was sitting was not enlightened, till I reflected that my eyes were closed. All immensity seemed filled with the fulness of God; and these words sweetly employed my thoughts:

"High on a throne his glory dwells,
An awful throne of shining bliss;
Fly through the world, O sun, and tell
How dark thy beams compared to his!"

O what majesty and beauty appeared in these words. Being alone, I exclaimed aloud, *My God is come! My God is come!* I could no longer doubt of the real cause of my being left of God. My own pride and obstinacy had forced my Saviour from me. The glory and excellency of God's character appeared much greater than before. My soul was ravished with his goodness, and I could join with the

Psalmist in saying, "I will extol thee, O Lord, for thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord, my God, I cried unto thee, and thou hast healed me. O Lord, thou hast brought up my soul from the grave, thou hast kept me alive."

As Mrs. S—— entered the room, I observed that I had glorious news to tell her. In surprise, she asked who had been there to bring good news. "The Comforter," I replied. Tears of joy shone in her eyes; and she proposed to sing a hymn of praise to God. I could now heartily call on this dear friend to magnify the Lord with me, that we might exalt his name together. For I had sought him, and he had heard me, and delivered me from all my fears.

I retired early to bed, that I might obtain necessary rest, in order to attend the worship of the sanctuary and give myself to God in an everlasting covenant. But the love of the Redeemer was so shed abroad in my soul, that sleep, an unwelcome guest, fled from me. Never before did I conceive of joy like this. The presence of my dearest Saviour seemed to fill my chamber with his glory; and heaven seemed realized in my soul. I felt that it was enough. My sickly frame could bear no more. I held sensible communion with the Father, and with the Son, and with the Holy Spirit. The glorious plan of redemption, devised in eternity, appeared with resplendent lustre. Well might the brightest choir of adoring seraphs "desire to look into" these things, and cry with united voices, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing!"

Filled with admiration of the divine character and conduct, I spent the greater part of the night without sleep, fearing to close my eyes, lest I should lose those precious exercises which so ravished my soul. Though I was willing

"to depart," yet I was ready to imagine that it could not be gain, as the arms of the dear Redeemer seemed already to uphold me; and his presence made a heaven below.

Just as the day dawned I fell into a gentle slumber; but soon awoke in the same pleasing rapture, finding my spirits rather exhilarated by sleep. My eyes now opened on a day, long, long to be remembered by myself and many others, who were about to "subscribe with our hands unto the Lord, and surname ourselves by the name of Israel." The important transactions of that solemn day may dwell on our minds with increasing rapture throughout the ages of eternity. Then we shall have a more striking and affecting view of the transcendent grace which has triumphed over so great unworthiness. O the boundless love and mercy, which could embrace such sin-hardened, self-ruined rebels, and cause us to sing of victorious grace and redeeming love.

It pleased the great Physician of soul and body to afford me such a measure of health that I was enabled to attend worship all day without realizing the least inconvenience from bodily indisposition, or even recollecting that I was not in perfect health. I enjoyed a comfortable day.

I had before thought, it would be a severe cross to submit to the ordinance of baptism in a land of strangers; as well on account of the ridicule which my young acquaintance might cast upon me, as for other reasons. But in this respect I found myself happily disappointed. Never did I perform an act more cheerfully than when I submitted to the ordinance.

The afternoon was principally devoted to the administration of the Lord's Supper. When the candidates stood forth, I indulged the thought that astonished angels hovered over us, to behold the affecting scene; to see the youth and

the gray-headed, the illiterate and the learned, rich and poor, black and white, all become one in Christ Jesus. Here stood all ranks and conditions in life, thirty in number, witnessing to the admiring spectators of the manifold power and grace of God. The house, in my view, was filled with the glory of God; and my soul was ready to exclaim, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven!"

The spectators seemed filled with fear; and the language of their countenances was, "This is the Lord's doing; it is marvellous in our eyes."

Among those who united in the ordinance, was a young mulatto man, who had previously excited my indignation by mixing with others at religious meetings. I thought that, in his eagerness to hear, he sometimes took the place of his betters. I even mentioned to several, that, if some one did not check his audacity, I would take the task on myself. But here, as we were standing in the same company, on the same great business, waiting to receive the same sacred ordinance, both poor and unworthy, both equally dependent, both craving the same benediction of the same glorious Benefactor, both humbly hoping to receive the same everlasting inheritance, through the merits of the same bleeding Redeemer, I was led to ask my heart whether it retained any of its former unkindness towards this humble saint. But, so far from it, I felt my heart glow with such Christian love towards him, that I could as heartily welcome him to my Master's family, as if he had been the greatest monarch on earth. I could most cheerfully receive him as a dear brother in Christ, and rejoice in the impartiality of God, who is no respecter of persons. Here the poor, despised, illiterate outcast was called from the highways of sin to a saving acquaintance with that divine scheme, to which many of the

wise and honorable of the earth, then present, were strangers. Thus "the Lord of hosts purposed it, to stain the pride of all glory, and to bring into contempt all the honorable of the earth."

While partaking of the memorials of the body that was broken, and the blood that was shed for wretched men, I felt that, were I possessor of worlds innumerable, I could most joyfully give them all, with myself, into the hand of my blessed and glorious Redeemer.

Language is insufficient to express the joy and consolation which I felt on this memorable occasion. I endeavored, by searching inquiries, to shake my hope, and see if I was not encompassing myself about with sparks of my own kindling. But I could scarcely more doubt my union with the Saviour, than he who "was caught up into the third heavens, and heard unspeakable words, which it is not lawful for a man to utter." My communion with God was so manifest to my soul as to put it beyond doubt that I was reconciled to him. I could now say with abundant assurance, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God."

Through every part of the solemn exercises of this day, my heart seemed expanding with love to God and admiration of his wonderful goodness to the children of men. O the delightful employment of worshipping God in his sanctuary! A day, spent in his courts, is better than a thousand, spent, as mine have formerly been, in the pursuit of vanity. I trust I could now sincerely say, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. For the Lord God is a sun and a shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly."

O what a deformed picture does the review of my past life present; how sinful, how unprofitable! What years of happiness have I lost by so long rejecting the dear Immanuel. What advances might I have made in the divine life, had I but early enlisted under the banner of Christ. What services might I have rendered to my perishing fellow-mortals, instead of helping them on in their way to perdition. O let none ever think themselves too young to forsake the service of Satan for the delightful employment of serving God. Let them consider that every moment they delay repentance, they are preparing for themselves sharp-pointed arrows, which will sooner or later stick fast in their anguished hearts, and perhaps pierce them through with eternal sorrows. What consummate folly is it to reject the highest good for the momentary pleasures of sin, when reason and Scripture unitedly assure us, that their fruits are disappointment, pain, and shame. For a captive in Algiers, groaning under galling chains and cruel servitude, to reject the offer of freedom, would be wisdom, compared with the conduct of those who reject the mild voice of mercy, and despise the offered Saviour with his ten thousand excellencies, choosing the "way of transgressors," which is "hard," and "the wages of sin," which is "death."

Note. Mrs. Emerson lived, after making a public profession of religion, nearly six years, exemplifying the Christian character, and giving abundant evidence that her conversion was the work of the Holy Spirit upon the heart. At length she fell into a decline, the symptoms of which had been long apparent, and died in the triumphs of faith at L——, on the 7th day of November, 1808. Her last words were, "*My Redeemer liveth.* Jesus Christ is mine, and I am his for ever."

No. 134.

REASONS FROM THE BIBLE,

FOR

BELIEVING THAT

THE

FUTURE PUNISHMENT

OF THE WICKED WILL BE ENDLESS.

BY REV. ANDREW FULLER.

Mr. Fuller was requested by a Universalist to give him the reasons why he believed that the future punishment of the wicked will be endless; and he gave him the four following:

I. *All those passages of Scripture which describe the future states of men in contrast.*

"Men of the world, who have their portion in this life: I shall be satisfied when I awake in thy likeness.—The hope of the righteous shall be gladness; but the expectation of the wicked shall perish.—The wicked is driven away in his wickedness; but the righteous hath hope in his death.—And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt.—He will gather his wheat into the garner; but will burn up the chaff with unquenchable fire.—Wide is the gate, and broad is the way, that leadeth to destruction, and many there be who go in thereat; because, strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it.—Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.—Many shall come from the east and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom

of heaven; but the children of the kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth.—Gather ye first the tares, and bind them in bundles, to burn them; but gather the wheat into my barn.—The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth: then shall the righteous shine forth as the sun in the kingdom of their Father.—Well done, good and faithful servant; enter thou into the joy of thy Lord. But cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.—Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.—And these shall go away into everlasting punishment; but the righteous into life eternal.—He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.—Blessed are ye when men shall hate you for the Son of man's sake. Rejoice ye in that day, and leap for joy; for behold, your reward is great in heaven. But woe unto you that are rich! for ye have received your consolation!—God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.—All that are in their graves shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.—Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?—The Lord knoweth them that are his.—But in a great house there are vessels to honor, and vessels to dishonor.—Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life

everlasting.—That which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned. But, beloved, we are persuaded to better things of you, and things which accompany salvation."*

I consider these passages as designed to express the FINAL STATES OF MEN, which, if they be, it is the same thing in effect as their being designed to express the doctrine of endless punishment; for if the descriptions here given of the portion of the wicked denote their *final* state, there is no possibility of another state succeeding it.

That the above passages do express the *final* states of men, may appear from the following considerations:

1. The state of the righteous, which is all along opposed to that of the wicked, is allowed to be final: and if the other were not the same, it would not have been in such a variety of forms contrasted with it; for it would not be a contrast.

2. All these passages are totally silent as to any other state following that of destruction, damnation, etc. If the punishment threatened to ungodly men had been only a purgation, or temporary correction, we might have expected that something like this would have been intimated when their future state is described; but nothing like it occurs in any of the foregoing passages, nor in any other.

3. The phraseology of the greater part of them is inconsistent with any other state following that which they describe. On the supposition of salvation being appointed as the ultimate portion of those who die in their sins, they have not *their portion in this life;* but will, equally with those who die in the Lord, *behold his face in righteousness, and be satisfied with his likeness.* Their expectation shall not *perish;* but shall issue, as well as that of the righteous, in *gladness:* and though *driven away in their wickedness,* yet they have *hope in their death;* and that hope shall be realized. The broad way doth *not* lead to destruction, but merely to a temporary correction, the end of which is everlasting life. The chaff will *not* be burned, but turned into wheat, and gathered into the garner. The cursed as well as the blessed

* Psalm 17:14, 15; Prov. 10:28, 14:32; Dan. 12:2; Matt. 3:12; 7:13, 14, 21; 8:11, 12; 13:30, 41–43; 25:23, 30, 34, 41, 46; Mark 16:16; Luke 6:22–24; John 3:16; 5:28, 29; Rom. 9:21–23; 2 Tim. 2:19, 20; Gal. 6:7, 8; Heb. 6:8, 9. See also Matt. 13:47–50; 24:46–51; Luke 6:47, 49.

shall inherit the kingdom of God; which also was prepared for them from the foundation of the world. There may be a woe against the wicked, that they shall be kept from their consolation for a long time, but not that they *have received it.* Those who in the present life believe *not* in Christ, shall not *perish,* but have everlasting life. This life also is improperly represented as the seed-time, and the life to come as the harvest, inasmuch as the seeds of heavenly bliss may be sown in hell! and though the sinner may reap corruption, as the fruit of all his present doings, yet that corruption will not be the opposite of *everlasting life,* seeing it will issue in it. Finally, though they *bear briars and thorns,* yet their END is not *to be burned,* but to obtain salvation. To the foregoing Scripture testimonies may be added,

II. *All those passages which speak of the duration of future punishment by the terms "everlasting, eternal, for ever, and for ever and ever."*

"Some shall awake to everlasting life, and some to shame and *everlasting* contempt.—It is better for thee to enter into life halt or maimed, than having two hands or two feet, to be cast into *everlasting* fire.—Depart, ye cursed, into *everlasting* fire.—And these shall go away into *everlasting* punishment.—They shall be punished with *everlasting* destruction from the presence of the Lord, and from the glory of his power.—He that shall blaspheme against the Holy Ghost, is in danger of (or subject to) *eternal* damnation.—The inhabitants of Sodom and Gomorrah are set forth for an example, suffering the vengeance of *eternal* fire.—These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved *for ever.*—Wandering stars, to whom is reserved the blackness of darkness *for ever.*—If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up *for ever and ever;* and they have no rest day nor night.—And they said, Alleluia! And her smoke rose up *for ever and ever.*—And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false

prophet are, and shall be tormented day and night *for ever and ever.*"*

As to the meaning of the terms *everlasting, eternal, for ever, for ever and ever*, I have this simple rule of interpretation, *that every term be taken in its* PROPER *sense, except there be something in the subject or connection which requires it to be taken otherwise;* and as I see nothing of this kind in relation to the passages cited, I take them in their plain, obvious, and proper acceptation.

To the above may be added,

III. *All those passages which express the duration of future punishment by implication, or by forms of speech which imply the doctrine in question.*

"I pray for them: I pray not for the world.—The blasphemy against the Holy Ghost *shall not be forgiven unto men*, neither in this world, neither in the world to come.—He hath *never forgiveness;* but is in danger of eternal damnation.—There is a sin unto death: I do not say that ye shall pray for it.—It is impossible to renew them again unto repentance.—If we sin wilfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearful looking for of judgment, which shall devour the adversaries.—What is a man profited, if he shall gain the whole world, and lose himself, or be cast away?—Woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.—Their worm dieth not, and the fire is not quenched.†—Between us and you there is a great gulf fixed: so that they who would pass from hence to you, cannot; neither can they pass to us, who would come from thence.—He that believeth not the Son, shall *not see life;* but the wrath of God *abideth on him.*—I go my way, and ye shall seek me, and shall *die in your sins:* whither I go, *ye cannot come.*—Whose *end* is destruction.—He that showeth no mercy shall have *judgment without mercy.*"‡

* Dan. 12:2; Matt. 18:8; 25:41, 46; 2 Thess. 1:9; Mark 3:29; Jude 7; 2 Pet. 2:17; Jude 13; Rev. 14:9–11; 19:3; 20:10.

† Several times repeated in a few verses.

‡ John 17:9; Matt. 12:31, 32; Mark 3:29; 1 John, 5:16; Heb. 6:6; 10:26, 27; Luke 9:25; Matt. 26:24; Mark 9:44–48; Luke 16:26; John 3:36; 8:21; Phil 3:19; James 2:13.

If there be some for whom Jesus did not pray, there are some who will have no share in the benefits of his mediation, without which they cannot be saved. If there be some that never will be forgiven, there are some that never will be saved; for forgiveness is an essential branch of salvation. Let there be what uncertainty there may in the word *eternal* in this instance, still, the meaning of it is fixed by the other branch of the sentence, *they shall never be forgiven.* It is equal to John 10:28: *I give unto them eternal life, and they shall never perish.* If there were any uncertainty as to the meaning of the word *eternal* in this latter passage, yet the other branch of the sentence would settle it; for that must be endless life, which is opposed to their *ever perishing;* and by the same rule, that must be endless damnation which is opposed to their *ever being forgiven.* If there be a sin, for the pardon of which Christians are forbidden to pray, it must be on account of its being the revealed will of God, that it never should be pardoned. If repentance be absolutely necessary to forgiveness, and there be some whom it is impossible should be renewed again unto repentance, there are some whose salvation is impossible. If there be *no more sacrifice for sin, but a fearful looking for of judgment,* this is the same thing as the sacrifice already offered being of no saving effect; for, if it were otherwise, the language would not contain any peculiar threatening against the wilful sinner, as it would be no more than might be said to any sinner; nor would a *fearful looking for of judgment* be his certain doom. If the souls of some men will be *lost* or *cast away,* they cannot all be *saved;* seeing these things are opposites. A man may be lost in a desert, and yet saved in fact; or he may *suffer loss,* and yet himself be saved: but he cannot be lost, so as to be cast away, and yet finally saved; for these are perfect contraries. Whatever may be the precise idea of the *fire,* and the *worm,* there can be no doubt of their expressing the punishment of the wicked; and its being declared of the one that it *dieth not,* and of the other that *it is not quenched,* is the same thing as their being declared to be endless. It can be said of no man, on the principle of universal salvation, that *it were good for him not to have been born;* as whatever he may endure for a season, an eternal weight of glory will infinitely outweigh it. An *impassable gulf* between the blessed and the ac-

cursed, equally militates against the recovery of the one, and the relapse of the other. If some shall *not see life*, but the wrath of God *abideth* on them; if those who die in their sins shall not come where Jesus is; if their *end* be destruction, and their portion be *judgment without mercy;* there must be some who will not be finally saved.

To these may be added,

IV. *All those passages which imply that a change of heart and a preparation for heaven are confined to the present life.*

"Seek ye the Lord *while he may be found*, call ye upon him *while he is near;* let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.—Because I have called and ye refused; I have stretched out my hand, and no man regarded.—I also will laugh at your calamity, and mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish come upon you; then shall they call upon me, but I will not answer; they shall seek me early, but shall not find me.—Then said one unto him, Lord, are there few that shall be saved? And he said unto him, Strive to enter in at the strait gate: for many, I say unto you, shall seek to enter in, and shall not be able. When *once* the master of the house hath risen up, and shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; he shall answer and say unto you, I know you not whence you are. Depart from me, ye workers of iniquity. There shall be weeping and gnashing of teeth.—While ye have light, believe in the light, that ye may be the children of light.—While they (the foolish virgins) went to buy, the bridegroom came; and they that were *ready* went in with him to the marriage, and *the door was shut.*—We beseech you, that ye receive not the grace of God in vain. Behold, *now* is the accepted time; *now* is the day of salvation.—To day if ye will hear his voice, harden not your hearts.—Looking diligently, lest any man fail of the grace of God.—Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place

of repentance, though he sought it carefully with tears.—He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."*

According to these Scriptures, there will be no successful calling upon the Lord after a certain period; and consequently, no salvation. Whether there be few that shall ultimately be saved, our Lord does not inform us; but he assures us that there will be many who will *not* be *saved;* or, which is the same thing, who will not be able to enter in at the strait gate. None, it is plainly intimated, will be able to enter there, who have not agonized here. There will be no believing unto salvation, but *while we have the light;* nor any admission into the kingdom, unless we be *ready at the coming of the Lord.* The present is the *accepted time, the day of salvation,* or the season for sinners to be saved. If we continue to harden our hearts through life, he will swear in his wrath, that we shall not enter his rest. If we *turn away from him who speaketh from heaven,* it will be as impossible for us to obtain the blessing, as it was for Esau, after he had despised his birthright. Finally, beyond a certain period there shall be no more change of character; but every one will have received that impression which shall remain for ever, whether he be just or unjust, filthy or holy.

These are the reasons for believing that the future punishment of the wicked will be endless. They are taken from the word of God, who knows the truth, and whose word will all be accomplished.

* Isa. 55: 6, 7; Prov. 1: 24–28; Luke 13: 23–28; John 12: 36; Matt. 25: 5–13; 2 Cor. 6: 1, 2; Heb. 3: 7, 11; 12: 15–17; Rev. 22: 11.

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No. 135.

THE LIFE

OF

COL. JAMES GARDINER.

Col. James Gardiner was the son of Captain Patrick Gardiner, who served many years in the armies of king William and queen Anne, and died abroad with the British forces in Germany.

The colonel's mother was a lady of very excellent character, but it pleased God to exercise her with uncommon trials; for she lost not only her husband and her brother in the service of their country, but also her eldest son, Mr. R. Gardiner, on the day which completed his 16th year, at the siege of Namur, in 1695. But God blessed these afflictions as the means of her attaining an eminent degree of piety.

The second son, the subject of this memoir, was born in Linlithgowshire, January 10, 1687–8 : the memorable year of the Revolution, in defence of which his own life was eventually sacrificed.

In early life, his mother took care to instruct him with great tenderness and affection in the principles of true Christianity. While at the school of Linlithgow, he made a considerable progress in literature.

In the younger part of his life, the good effects of his mother's prudent and exemplary care were not so conspicuous as she hoped ; yet there is great reason to believe they were not entirely lost. Could she have prevailed, he would not have thought of a military life : but it suited his taste ; and the ardor of his spirit, animated by the persuasions of a friend who greatly urged it, was not to be restrained. Nor will the reader wonder at this, when he knows that this lively youth fought three duels before he had attained the full stature of a man ; in one of which he received a wound in his right cheek, the scar of which was always very apparent. This false sense of honor some might think excusable in those unripened years, and considering the profession of his father ; but he often mentioned it with regret. And after his conversion, he declined accepting a challenge with this truly great reply, which, in a man of his experienced bravery, was exceedingly graceful : "I fear sinning," said he, "though you know I do not fear fighting."

He served as a cadet very early ; and at the age of fourteen, bore an ensign's commission in a Scotch regiment in the Dutch service ; in which he continued till 1702, when he received an ensign's commission from Queen Anne, which he bore in the battle of Ramilies, in his nineteenth year.

On this occasion our young officer was commanded on what seemed almost a desperate service—to dispossess the

French of the churchyard at Ramilies, where a considerable number of them were posted to remarkable advantage. They succeeded better than was expected, and he was glad of such an opportunity of signalizing himself. Accordingly, he had planted his colors on an advanced ground, and while he was calling to the men—probably in that horrid language which is so often a disgrace to our soldiery—he received a shot in his mouth, which, without beating out any of his teeth, or touching the forepart of his tongue, went through his neck. Not feeling at first the pain of the stroke, he wondered what was become of the ball, and in the wildness of his surprise began to suspect he had swallowed it; but, dropping soon after, he traced the passage of it by his finger, when he could discover it no other way.

This occurrence happened about five or six o'clock in the evening of May 23, 1706; and the army pursuing its advantages against the French, without regarding the wounded, our young officer lay all night in the field, agitated, as may well be supposed, with a great variety of thoughts. When he reflected upon the circumstances of his wound, that a ball should, as he then conceived it, go through his head without killing him, he thought God had preserved him by a miracle; and therefore assuredly concluded that he should live, abandoned and desperate as his condition then seemed. Yet had he little thoughts of humbling himself before God, and returning to him after the wanderings of a life so licentiously begun. But hoping he should recover, his mind was taken up with contrivances to secure his gold, of which he had nearly twenty pistoles about him, and he had recourse to a very odd expedient. Expecting to be stripped, he took out a handful of clotted gore, of which he was frequently obliged to clear his mouth; and putting it into his left hand, he took out his money, and shutting his hand, besmeared the back of it with his blood: in this po-

sition he kept it, till the blood so dried, that his hand could not easily fall open.

In the morning, the French, who were masters of that spot, though defeated at some distance, came to plunder the slain; and seeing him to appearance almost expiring, one of them was just applying a sword to his breast, to destroy the little remainder of life, when, in the critical moment, a cordelier, who attended them, interposed, taking him by his dress for a Frenchman, and said, "Do not kill the poor child." Our young soldier heard all that passed, though he was not able to speak one word; and opening his eyes, made a sign for something to drink. They gave him a sup of some spirituous liquor, which happened to be at hand; from which he said he derived a more sensible refreshment than he could remember from any thing he had tasted, either before or since. Then asking, by signs, the friar to lean down his ear to his mouth, he employed the first efforts of his feeble breath in telling him—what, alas, was a contrived falsehood—that he was nephew to the governor of Huy, a neutral town in the neighborhood, and that, if they could convey him thither, he did not doubt but his uncle would liberally reward them. He had indeed a friend there, but the relationship was pretended. However, on hearing this, they laid him on a sort of hand-barrow, and sent him with a file of musqueteers towards the place; but the men lost their way, and got into a wood towards the evening, in which they were obliged to continue all night. The poor patient's wound being still undressed, it is not to be wondered at, that by this time it raged violently. The anguish of it engaged him earnestly to beg that they would either kill him outright, or leave him there to die, without the torture of any other motion; and indeed they were obliged to rest for a considerable time, on account of their own weariness. Thus he spent the second night in the open air, without any thing

more than a common bandage to stanch the blood, and he often mentioned it as a most astonishing providence, that he did not bleed to death.

Judging it quite unsafe to attempt carrying him to Huy, whence they were now several miles distant, his convoy took him early in the morning to a convent in the neighborhood, where he was hospitably received, and treated with great kindness and tenderness. But the cure of his wound was committed to an ignorant barber-surgeon, who lived near the house. The tent which this artist applied, was almost like a peg driven in the wound; yet, by the blessing of God, he recovered in a few months. The lady-abbess, who called him her son, treated him with the affection and care of a mother. He received a great many devout admonitions from the ladies there, and they would fain have persuaded him to acknowledge so miraculous a deliverance, by embracing the *Catholic faith*, as they were pleased to call it. But, though no religion lay near his heart, he had too much the spirit of a gentleman, lightly to change that form of religion which he wore loose about him, as well as too much good sense to swallow the absurdities of popery.

When his liberty was regained by an exchange of prisoners, and his health established, he was far from rendering to the Lord according to the mercy he had experienced. Very little is known of the particulars of those wild and thoughtless years which lay between the nineteenth and thirtieth of his life; except, that he experienced the divine goodness in preserving him in several hot military actions; and yet these years were spent in an entire alienation from God, and an eager pursuit of sensual pleasure as his supreme good.

Amidst all these wanderings from religion, virtue, and happiness, he approved himself so well in his military character, that he was made a lieutenant in 1708; and, after

several immediate promotions, appointed major of a regiment commanded by the Earl of Stair. In January, 1729–30, he was advanced to the rank of lieutenant-colonel in the same regiment; and here continued till April, 1743, when he received a colonel's commission over a regiment of dragoons, at the head of which he valiantly fell, about two years and a half after he received it.

We now return to that period of his life which passed at Paris, where he resided in the family of the Earl of Stair, with some interruptions, till about the year 1720.

The Earl's favor and generosity made him easy in his affairs, though he was part of the time out of commission, the regiment to which he belonged being disbanded. This was, in all probability, the gayest part of his life, and the most criminal. Whatever good examples he might find in the family where he lived, it is certain that the French court was one of the most dissolute under heaven. What, by a wretched abuse of language, have been called intrigues of love and gallantry, constituted, if not the whole business, at least the whole happiness of his life; and his fine constitution, than which, perhaps, there was hardly ever a better, gave him great opportunities of indulging himself in those excesses; while his good spirits enabled him to pursue his pleasures in such a manner that multitudes envied him, and called him, by a dreadful kind of compliment, "The Happy Rake."

Yet the checks of conscience, and some remaining principles of a good education, would break in upon the most licentious hours; and when some of his dissolute companions were once congratulating him upon his felicity, a dog happening at that time to come into the room, he could not forbear groaning inwardly, and saying to himself, "Oh that I were that dog!" Such was then his happiness, and such, perhaps, is that of hundreds more, who bear them-

selves highest in the contempt of religion, and glory in that infamous servitude which they affect to call liberty.

Yet in the most abandoned days he was never fond of intemperate drinking, from which he used to think a manly pride might be sufficient to preserve persons of sense and spirit; so that, if he ever fell into any excesses of that kind, it was merely out of complaisance. His frank, obliging, and generous temper, procured him many friends; and those principles which rendered him amiable to others, not being under the direction of wisdom and piety, sometimes made him more uneasy to himself than he perhaps might have been, if he could entirely have outgrown them; especially as he was never a sceptic in his heart, but still retained a secret apprehension, that natural and revealed religion was founded in truth. With this conviction, his notorious violations of the most essential precepts of both, could not but occasion some secret misgivings of heart. His continual neglect of the great Author of his being, of whose perfections he could not doubt, and to whom he knew himself to be under daily and perpetual obligations, gave him, in some moments of involuntary reflection, inexpressible remorse; and this, at times, wrought upon him to such a degree, that he resolved he would attempt to make some pious acknowledgments. Accordingly, for a few mornings he did it, repeating, in retirement, some passages out of the Psalms, and other Scriptures, which he still retained in his memory; and owning, in a few strong words, the many mercies and deliverances he had received, and the ill returns he had made for them.

But these strains were too devout to continue long, in a heart as yet unsanctified; for how readily soever he could repeat such acknowledgments of the divine power and goodness, and confess his own follies and faults, he was stopped short by the remonstrances of his conscience, as to the fla-

grant absurdity of confessing sins he did not desire to forsake, and of pretending to praise God for his mercies, when he did not endeavor to live in his service. A model of devotion, where such sentiments made no part, his good sense could not digest; and the use of such language before a heart-searching God, merely as a hypocritical form, while the sentiments of his soul were contrary to it, appeared to him such daring profaneness, that, irregular as the state of his mind was, the thought of it struck him with horror. He, therefore, determined to make no more attempts of this sort; and was perhaps one of the first that deliberately laid aside prayer, from some sense of God's omniscience, and some natural principle of honor and conscience.

These secret debates with himself, and ineffectual efforts, would sometimes return; but they were overborne, again and again, by the force of temptation; and it is no wonder that in consequence of them his heart grew still harder. Neither was it softened or awakened by the very memorable deliverances which at this time he received. Once he was in extreme danger from a fall from his horse. While riding fast down a hill, he was thrown over the horse's head, and the horse pitched over him; so that when he rose, the beast lay beyond him, and almost dead. Yet, though he received not the least harm, it made no serious impression on his mind. In his return from England in the packet-boat, but a few weeks after the former accident, a violent storm, that drove them up to Harwich, tossed them from thence for several hours, in a dark night, on the coast of Holland; and brought them into such extremity, that the captain of the vessel urged him to go to prayers immediately, if he ever intended to do it at all; for he concluded they would in a few minutes be at the bottom of the sea. In these circumstances he did pray, and that very fervently too; and it was remarkable, that while he was crying to God for deliver-

ance, the wind fell, and quickly after, they arrived at Calais. But he was so little affected with what had befallen him, that, when some of his gay friends, on hearing the story, rallied him upon the efficacy of his prayers, he excused himself from the scandal of being thought much in earnest, by saying, "that it was at midnight, an hour when his good mother and aunt were asleep, or else he should have left that part of the business to them."

We now come to the account of his conversion. This memorable event happened towards the middle of July, 1719. He had spent the evening, which was the Sabbath, in some gay company, and had an unhappy assignation with a married lady, whom he was to attend exactly at twelve. The company broke up about eleven; and he went into his chamber to kill the tedious hour. It happened that he took up a religious book, which his good mother or aunt had, without his knowledge, slipped into his portmanteau, called, "The Christian Soldier, or Heaven taken by Storm;" written by Mr. Thomas Watson. Guessing, by the title, that he should find some phrases of his own profession spiritualized, in a manner which might afford him some diversion, he resolved to dip into it; but took no serious notice of any thing he read: and yet, while this book was in his hand, an impression was made upon his mind—perhaps God only knows how—which drew after it a train of the most important and happy consequences.

Suddenly he thought he saw an unusual blaze of light fall on the book while he was reading, which he at first imagined might have happened by some accident in the candle. But lifting up his eyes, he apprehended, to his extreme amazement, that there was before him, as it were suspended in the air, a visible representation of the Lord Jesus Christ upon the cross, surrounded with a glory; and was impressed as if a voice, or something equivalent to

a voice, had come to him, to this effect: "O sinner, did I suffer this for thee, and are these the returns?" But whether this were an audible voice, or only a strong impression on his mind, equally striking, he did not seem confident, though he judged it to be the former. Struck with so amazing a phenomenon, there remained hardly any life in him, so that he sunk down in the arm-chair in which he sat, and continued, he knew not exactly how long, insensible; and when he opened his eyes, saw nothing more than usual.

It may be easily supposed that he was in no condition to make any observation upon the time in which he had remained insensible; nor did he, throughout all the remainder of the night, once recollect that criminal assignation which had before engrossed all his thoughts. He arose, in a tumult of passions not to be conceived, and walked to and fro in his chamber till he was ready to drop down, in unutterable astonishment and agony of heart; appearing to himself the vilest monster in the creation of God, who had all his lifetime been crucifying Christ afresh by his sins, and now saw, as he assuredly believed, by a miraculous vision, the horror of what he had done. With this was connected such a view, both of the majesty and goodness of God, as caused him to loathe and abhor himself, and to "repent as in dust and ashes." He immediately gave judgment against himself, that he was worthy of eternal damnation; was astonished that he was not immediately struck dead in the midst of his wickedness; and—which deserves particular remark—though he assuredly believed that he should ere long be in hell, and settled it as a point with himself, for some months, that the wisdom and justice of God did most necessarily require that such an enormous sinner should be made an example of everlasting vengeance, and a spectacle as such both to angels and men, so that he hardly durst presume to pray for pardon; yet, what he then suffered was

not so much from the fear of hell, though he concluded it must soon be his portion, as from a sense of the horrible ingratitude he had shown to the God of his life, and to that blessed Redeemer who had been in so affecting a manner set forth as crucified before him.

In this view, it may naturally be inferred that he passed the remainder of the night waking; and he could get but little rest in several that followed. His mind was continually taken up in reflecting on the divine purity and goodness; the grace which had been proposed to him in the Gospel, and which he had rejected; the singular advantages he had enjoyed and abused; and the many favors of Providence he had received, particularly in rescuing him from so many imminent dangers of death, which he now saw must have been attended with such dreadful and hopeless destruction. The privileges of his education, which he had so much despised, lay with an almost insupportable weight on his mind; and the folly of that career of sinful pleasure, which he had so many years been running with desperate eagerness, filled him with indignation against himself, and against the great deceiver, by whom—to use his own phrase—he had been so "wretchedly and scandalously befooled."

The mind of Col. Gardiner continued from this remarkable time, rather more than three months, but especially the first two of them, in a very extraordinary state. He knew nothing of the joys arising from a sense of pardon; but, on the contrary, for the greater part of that time, and with very short intervals of hope towards the end of it, took it for granted that he must in all probability quickly perish. Nevertheless, he had such a sense of the evil of sin, the goodness of the Divine Being, and of the admirable tendency of the Christian revelation, that he resolved to spend the remainder of his life, while God continued him out of hell, in as rational and useful a manner as he could; and

to continue casting himself at the feet of Divine Mercy every day, and *often* in a day, if peradventure there might be hope of pardon, of which all that he could say was, that he did not absolutely despair.

He had at that time such a sense of the degeneracy of his own heart that he hardly durst form any determinate resolution against sin, or pretend to engage himself by any vow, in the presence of God; but was continually crying to him, that he would deliver him from the bondage of corruption. He perceived in himself a most surprising alteration with regard to the dispositions of his heart; so that, though he felt little of the delight of religious duties, he extremely desired opportunities of being engaged in them: and those licentious pleasures which had before been his heaven, were now absolutely his aversion, and he was grieved to see human nature, even in those to whom he was a stranger, prostituted to such low and contemptible pursuits. He therefore exerted his natural courage in a new kind of combat, and became an open advocate for religion, in all its principles, so far as he was acquainted with them, and all its precepts, relating to sobriety, righteousness, and godliness. Yet he was very desirous and cautious that he might not run into an extreme; and made it one of his first petitions to God, the very day after these amazing impressions had been wrought in his mind, that he might not be suffered to behave with such an affected strictness and preciseness as would lead others about him into mistaken notions of religion, and expose it to reproach or suspicion, as if it were an unlovely or uncomfortable thing. For this reason, he endeavored to appear as cheerful in conversation, as he conscientiously could; though, in spite of all his precautions, some traces of that deep, inward sense which he had of his guilt and misery would at times appear.

He made no secret of it, however, that his views were

entirely changed, though he concealed the particular circumstance attending that change. He told his most intimate companions freely, that he had reflected on the course of life in which he had so long joined them, and found it to be folly and madness, unworthy a rational creature, and much more unworthy persons calling themselves Christians. And he set up his standard, upon all occasions, against infidelity and vice, as determinately as ever he planted his colors in the field. There was at that time in Paris a certain lady who had imbibed the principles of deism, and valued herself much upon being an avowed advocate for them. Col. Gardiner, with his usual frankness, though with that politeness which was habitual to him, answered like a man who perfectly saw through the fallacy of her arguments, and was grieved to the heart for her delusion. On this, she challenged him to debate the matter at large, and to fix upon a day for that purpose, when he should dine with her, attended with any clergyman he might choose. A sense of duty would not allow him to decline this challenge; and yet he had no sooner accepted it, than he was thrown into great perplexity and distress, lest, being only a Christian of six weeks old, he should prejudice so good a cause by his unskilful manner of defending it. However, he sought his refuge in earnest and repeated prayers to God, that he would graciously enable him, on this occasion, to vindicate his truths in a manner which might carry conviction along with it. He then endeavored to marshal the arguments in his own mind as well as he could; and apprehending that he could not speak with so much freedom before a number of persons, especially before those whose province he might in that case seem to invade, he waited on the lady alone upon the day appointed.

He opened the conference with a view of such arguments of the Christian religion as he had digested in his own mind,

to prove that the apostles were not mistaken themselves, and that they could not have intended to impose upon us, in the accounts they give of the grand facts they attest; with the truth of which facts that of the Christian religion is most apparently connected. And it was a great encouragement to him to find that, unaccustomed as he was to discourses of this nature, he had an unusual command both of thought and expression; so that he recollected and uttered every thing as he could have wished. The lady heard with attention, till he had finished his design and waited for her reply. She then produced some of her objections, which he canvassed in such a manner, that at length she burst into tears, allowed the force of his arguments and replies, and appeared, for some time after, so deeply impressed with the conversation, that it was observed by several of her friends; and there is reason to believe that the impression continued, at least so far as to prevent her from ever appearing under the character of an unbeliever or a sceptic.

This is only one among many of the battles he was almost daily called out to fight in the cause of religion and virtue. The continual railleries with which he was received, in almost all companies where he had been most familiar before, often distressed him beyond measure; so that he declared, he would much rather have marched up to a battery of the enemy's cannon, than have been obliged, so continually as he was, to face such artillery as this. But, like a brave soldier in the first action wherein he is engaged, he continued resolute, though shuddering at the terror of the assault, and quickly overcame those impressions which it is not, perhaps, in nature wholly to avoid. In a word, he went on, as every Christian by divine grace may do, till he turned ridicule and opposition into respect and veneration.

Within about two months after his first memorable change, he began to perceive some secret dawnings of more

cheerful hope, that, vile as he then saw himself to be, he might nevertheless obtain mercy through a Redeemer; and at length, about the end of October, 1719, he found all the burden of his mind taken off at once by the powerful impression of that memorable scripture upon his mind, Rom. 3 : 25, 26 : "Whom God hath set forth for a propitiation, through faith in his blood, to declare his righteousness for the remission of sins—that he might be just, and the justifier of him that believeth in Jesus." He had used to imagine, that the justice of God required the damnation of so enormous a sinner as he saw himself to be; but now he was made deeply sensible that the divine justice might be not only vindicated, but glorified, in saving him by the blood of Jesus, even that blood which cleanseth from all sin. He was led to see and feel the riches of redeeming love and grace, in such a manner as not only engaged him, with the utmost pleasure and confidence, to venture his soul upon them, but even swallowed up, as it were, his whole heart in the returns of love, which, from that blessed time, became the genuine and delightful principle of obedience, and animated him with an enlarged heart to run the ways of God's commandments.

Thus God was pleased—as he himself used to speak—in an hour to turn his captivity. All the terrors of his former state were turned into unutterable joy. And though the first ecstasies of it afterwards subsided into a more calm and composed delight, yet were the impressions so deep and so permanent, that he declared, on the word of a Christian, wonderful as it might seem, that for about seven years after this, he enjoyed nearly a heaven upon earth. His soul was almost continually filled with a sense of the love of God in Christ; so that from the time of his waking in the morning, his heart was rising to God, and triumphing in him; and these thoughts attended him through all the day, till he lay

down on his bed again, and a short parenthesis of sleep—for it was but a very short one that he allowed himself—invigorated his animal powers for renewing those thoughts with greater intenseness and sensibility.

A life, any thing like this, could not be entered upon, in the midst of such company as he was obliged to keep, without great opposition. He, however, early began a practice, which to the last day of his life he retained, of reproving vice and profaneness; and was never afraid to debate the matter with any, under the consciousness of such superiority in the goodness of his cause.

A remarkable instance of this happened about the middle of the year 1720, on his first return to make any considerable abode in England after his remarkable change. He had heard on the other side of the water, that it was currently reported among his companions at home, that he was stark mad—a report at which no reader, who knows the wisdom of the world in these matters, will be much surprised. He hence concluded that he should have many battles to fight, and was willing to despatch the business as fast as he could. And therefore, being to spend a few days at the country-house of a person of distinguished rank, with whom he had been very intimate, he begged the favor of him that he would contrive matters so, that a day or two after he came down, several of their former gay companions might meet at his Lordship's table; that he might have an opportunity of making his apology to them, and acquainting them with the nature and reasons of his change. It was accordingly agreed to; and a pretty large company met on the day appointed, with previous notice that Col. Gardiner would be there. A good deal of raillery passed at dinner, to which the colonel made very little answer. But when the cloth was taken away, and the servants had retired, he begged their patience for a few minutes, and then plainly

and seriously told them what notions he entertained of virtue and religion, and on what considerations he had absolutely determined that, by the grace of God, he would make these things the care and business of his life, whatever he might lose by it, and whatever censure and contempt he might incur. He well knew how improper it was in such company to relate the extraordinary manner in which he was awakened, which they would probably have interpreted as a demonstration of lunacy, against all the gravity and solidity of his discourse; but he contented himself with such a rational defence of a righteous, sober, and godly life, as he knew none of them could with any shadow of reason contest. He then challenged them to propose any thing they could urge, to prove that a life of irreligion and debauchery was preferable to the fear, love, and worship of the eternal God, and a conduct agreeable to the precepts of his Gospel. And he failed not to bear his testimony from his own experience—to one part of which many of them had been witnesses—that, after having run the round of sensual pleasure, with all the advantages the best constitution and spirits could give him, he had never tasted any thing deserving to be called happiness, till he made religion his refuge and delight. He testified, calmly and boldly, the habitual serenity and peace that he now felt in his own breast, and the composure and pleasure with which he looked forward to objects which the gayest sinner must acknowledge to be equally unavoidable and dreadful.

Upon this, the master of the table, a person of a very frank and candid disposition, cut short the debate by saying, "Come, let us call another cause: we thought this man mad, and he is in good earnest proving that we are so." On the whole, this well-judged circumstance saved him a good deal of further trouble. When his former acquaintances observed that he was still conversable and innocently

cheerful, and that he was immovable in his resolution, they desisted from further importunity. And he declared, that instead of losing one valuable friend by this change in his character, he found himself much more esteemed and regarded by many who could not persuade themselves to imitate his example.

Nothing remarkable occurred in the colonel's life from this period till the year 1726, when he married the lady Frances Erskine, daughter to the Earl of Buchan, by whom he had thirteen children, five of whom survived their father.

Before the close of these short memoirs, it may not be improper, or without its use, to give the reader a sketch of the character of this excellent man with reference to his particular relative situations; in some one or other of which the reader may certainly find a model worthy of his imitation.

To view him first *in the calmness of domestic life*, and at the head of his affectionate family—it will naturally be supposed, that as soon as he had a house, he erected an altar in it; that the word of God was read there, and prayers and praises constantly offered. These were not to be omitted on account of any guest; for he esteemed it a part of due respect to those that remained under his roof, to take it for granted they would look upon it as a very bad compliment, to imagine they would have been obliged by his neglecting the duties of religion on their account. As his family increased, he had a minister statedly resident in his house, who discharged the offices of tutor and chaplain; and was always treated with kindness and respect. He was constant in his attendance on public worship, in which exemplary care was taken that the children and servants might accompany the heads of the family.

The necessity of being so many months together distant from home, prevented him from taking part in several of

those condescending labors connected with the education of his children in early life, which, to a soul so benevolent, so wise, and so zealous, would undoubtedly have afforded a very exquisite pleasure: but when he was with them, he failed not to instruct and admonish them; and the constant deep sense with which he spoke of divine things, and the real, unaffected indifference which he always showed for what this vain world is most ready to admire, were daily lessons of wisdom and of piety. And it was easy to perceive, that the openings of genius in the young branches of his family gave him great delight, and that he had a secret ambition to see them excel in what they undertook. Yet, he was very jealous over his heart, lest he should be too fondly attached to them, and was an eminent proficient in the blessed science of resignation to the Divine will.

To consider him in his *military character*—his bravery was as remarkable in the field of battle, as his milder virtues in the domestic circle: and he was particularly careful to prevent the various duties of religion and his profession from interfering with one another, either in himself or in others. He therefore abhorred every thing that should look like a contrivance to keep the soldiers employed about their horses and their arms at the season of public worship; far from that, he used to have them drawn up just before it began, and from the parade they went off to the house of God, where they behaved with as much reverence, gravity, and decorum, during the time of divine service, as any of their fellow-worshippers.

That his remarkable care to maintain good discipline among them might be the more effectual, he made himself on all occasions accessible to them, and expressed a great concern for their interest, temporal as well as spiritual; yet he had all the firmness requisite to the infliction of punishment where he judged it necessary.

We may notice one instance of his conduct, which happened at Leicester. While part of his regiment was encamped in that neighborhood, the colonel went unknown to the camp, in the middle of the night; for sometimes he lodged at his quarters in the town. One of the sentinels had abandoned his post, and, on being seized, broke out into some oaths and profane execrations against those that discovered him—a crime of which the colonel had the greatest abhorrence, and on which he never failed to animadvert. The man afterwards appeared much ashamed and concerned for what he had done. But the colonel ordered him to be brought up early the next morning to his own quarters, where he had prepared a piquet, on which he appointed him a private sort of penance; and while he was put upon it, he discoursed with him seriously and tenderly upon the evils and aggravations of his fault, admonishing him of the Divine displeasure which he had incurred; and then urged him to argue, from the pain which he then felt, how infinitely more dreadful it must be to "fall into the hands of the living God," and to meet the terrors of that damnation which he had been accustomed impiously to call upon himself and his companions. The result of this proceeding was, that the offender accepted his punishment, not only with submission, but with thankfulness; and spoke of it some years after in such a manner, that there seemed reason to hope it had been instrumental in producing a change in his heart, as well as in his life.

Indeed, this excellent officer always expressed the greatest reverence for the name of the blessed God, and endeavored to suppress, and, if possible, to extirpate that detestable sin of swearing and cursing, which is everywhere so common, and especially among military men. He often declared his sentiments with respect to this enormity, at the head of the regiment, and urged his captains and their sub-

alterns to take the greatest care that they did not give the sanction of their example to that which, by their office, they were obliged to punish in others. His zeal on these occasions wrought in a very active, and sometimes in a remarkably successful manner, among not only his equals, but his superiors too.

Nor was his charity less conspicuous than his zeal. The lively and tender feelings of his heart engaged him to dispense his bounties with a liberal hand; and, above all, his sincere and ardent love to the Lord Jesus Christ led him to feel, with a true sympathy, the concerns of his poor members. In consequence of this, he honored several of his friends with commissions for the relief of the poor; and esteemed it an honor which Providence conferred upon him, that he should be made the Lord's almoner for the relief of such.

That heroic contempt of death, which had often discovered itself in the midst of former dangers, was manifested now in his discourse with several of his most intimate friends. And as he had in former years often expressed a desire, "that if it were the will of God, he might have some honorable call to sacrifice his life in defence of religion and the liberties of his country;" so when it appeared to him most probable that he might be called to it immediately, he met the summons with the greatest readiness. This appears from a letter which he wrote only eight days before his death: "The enemy," says he, "are advancing to cross the Frith; but I trust in the almighty God, who doeth whatsoever he pleases in the armies of heaven, and among the inhabitants of the earth."

These sentiments wrought in him to the last, in the most effectual manner. But he was ordered to march as fast as possible to Dunbar, and that hasty retreat, in concurrence with the news which they soon after received of the surren-

der of Edinburgh to the enemy, struck a visible panic into both the regiments of dragoons. This affected the colonel so much, that, on Thursday before the fatal action of Preston-Pans, he intimated to an officer of considerable rank, that he expected the event would be as in fact it proved; and to a person who visited him, he said, "I cannot influence the conduct of others as I could wish, but I have one life to sacrifice to my country's safety, and I shall not spare it."

On Friday, September 20, the day before the battle which transmitted him to his immortal crown, when the whole army was drawn up about noon, the colonel rode through all the ranks of his own regiment, addressing them at once in the most respectful and animating manner, both as soldiers and as Christians, to engage them to exert themselves courageously in the service of their country, and to neglect nothing that might have a tendency to prepare them for whatever event might happen. They seemed much affected with the address.

He continued all night under arms, wrapped up in his cloak, and sheltered under a rick of barley which happened to be in the field. About three in the morning, he called his domestic servants to him, of whom there were four in waiting. He dismissed three of them with the most affectionate Christian advice, and such solemn charges relative to the performance of their duty, and care of their souls, as seemed plainly to intimate that he apprehended he was taking his last farewell of them. There is great reason to believe that he spent the little remainder of time, which could not be much above an hour, in those devout exercises of soul which had so long been habitual to him. The army was alarmed at break of day by the noise of the enemy's approach, and the attack was made before sunrise. As soon as the enemy came within gunshot, they commenced a furious fire; and the dragoons, which constituted the left

wing, immediately fled. The colonel, at the beginning of the attack, which in the whole lasted but a few minutes, received a bullet in his left breast, which made him give a sudden spring in his saddle; upon which his servant, who had led the horse, would have persuaded him to retreat; but he said it was only a wound in the flesh, and fought on, though he presently received a shot in the right thigh. The colonel was, for a few moments, supported by his men, and particularly by about fifteen dragoons, who stood by him to the last. But after a faint fire, the regiment in general was seized with a panic; and though the colonel and some gallant officers did what they could to rally them once or twice, they at last took a precipitate flight. Just at this moment Colonel Gardiner saw a party of foot who were then bravely fighting near him, but had no officer to head them, and rode immediately to their aid; but a Highlander advancing to him with a scythe fastened to a long pole, gave him such a deep wound on his right arm, that his sword dropped out of his hand; and at the same time several others coming about him, while he was thus dreadfully entangled with that cruel weapon, he was dragged off from his horse. The moment he fell, another Highlander gave him a stroke, either with a broadsword, or a lochaber-axe, on the head, which was the mortal blow. All that his faithful attendant saw further at this time, was, that, as his hat was falling off, he took it in his left hand, and waved it as a signal to him to retreat, and added, which were the last words he ever heard him speak, "Take care of yourself;" upon which the servant immediately fled to a mill, at the distance of about two miles from the spot on which the colonel fell; where he changed his dress, and, disguised like a miller's servant, returned with a cart about two hours after the engagement. The hurry of the action was then pretty well over, and he found his much-honored master

not only plundered of his watch and other things of value, but also stripped of his upper garments and boots, yet still breathing; and adds, that though he was not capable of speech, yet on taking him up, he opened his eyes, which makes it something questionable whether he were altogether insensible. In this condition, and in this manner, he conveyed him to the church of Tranent, whence he was immediately taken into the minister's house, and laid in a bed; where he continued breathing till about eleven in the forenoon, when he took his final leave of pain and sorrow. His remains were interred the Tuesday following, September 24, at the parish church of Tranent, where he had usually attended divine service, with great solemnity.

For further particulars in the life of this eminent Christian, the reader is referred to a volume written by his most intimate friend, Rev. P. Doddridge, D. D., entitled, "Some Remarkable Passages in the Life of the Honorable Col. James Gardiner."

No. 136.

THE

TWO OLD MEN;

OR,

WHAT MAKES THEM TO DIFFER?

BY REV CÆSAR MALAN, OF GENEVA.

I HAD occasion to visit a distant part of my parish—the afternoon was fine, and I chose a path which presented varied and extensive prospects. As I ascended an eminence, I saw an aged laborer before me, who proceeded slowly along, bending under a heavy burden of wood. I knew something of this man—he was generally respected among his neighbors, and was spoken of as an example for regular attendance on public worship, and for general integrity of conduct.

As I came near, I heard him complaining to himself.

"Hard fate," said he; "how many troubles fall to my lot. At seventy years old I am obliged to work from morning till night; and, after all, can hardly keep myself

from starving. But so it is, and it is of no use to complain."

As he spoke these words, he laid down his burden, and stopped to rest.

"You seem tired, my friend," said I. "The path is steep and rough, and you are not so strong as you used to be."

Old Man. It is the case with all, sir, as they grow old.

Minister. If the old man has learned wisdom, he will find comfort in reflecting that his labor is nearly over.

Old Man. What you say is true, sir; we must soon go hence; but it is hard to have had nothing but trouble here. Well, let it pass; I am almost at the end of my journey.

Minister. Happy are those who, while journeying here, are enabled to look to the Saviour. Old age has no terrors for them.

Old Man. You are right, sir; but religion does not prevent our meeting with troubles. I am a proof of this, sir; no one can be more religious than I have been: I go regularly to church, and I never worked on Sundays; and, thank God, I can say, without boasting, that I am an honest man; but, after all, no one has met with more misfortunes than I have.

Minister. Doubtless, you have had your trials; but, my friend, are you right in calling them misfortunes? God sends afflictions for our good.

Old Man. I have nothing to say against it, sir; but when I look around me, and see so many wicked—I do not wish to speak ill of my neighbors—thank God, I am not guilty of that sin; but every body knows, that there are people who drink, and swear, and go neither to church nor meeting, and never trouble themselves about another world, and yet they live quite at their ease, and have every thing comfortable about them. Now, sir, I will freely own,

that when I see these things, I cannot help asking myself, whether it was worth my while to take all this trouble to be religious; for what have I got by it? My two sons have cost me money without end; and, after all, it was of no use, for they died: and my wife's last illness took what little I had left; and here am I, turned of seventy, without a shilling in the world, and obliged to work as a day-laborer. Surely, my lot is a hard one!

MINISTER. I am very sorry to hear you speak in this manner. I thought that you had been a Christian, but I see no proof of it.

OLD MAN. I beg your pardon, sir. Thank God, I am a Christian, and I have no doubt I shall go to heaven when I die.

MINISTER. Tell me; how do you expect to get there?

OLD MAN. The same way as others, to be sure. I am an honest man; I have done nobody any harm; and, though I may not always have been quite so good as I ought, I am not worse than my neighbors; and after all, God is merciful, and he will pardon those who repent, and are sorry for what they have done wrong.

MINISTER. You are right, my friend, in saying that God is merciful; but you should remember he is just also, and that we have all sinned against him, and there is no forgiveness, except through Christ Jesus.

OLD MAN. Who denies this, sir? We must be Christians, or we cannot go to heaven.

MINISTER. What is being a Christian?

OLD MAN. As to that, sir, every body best knows his own meaning. For my part, I am not one of those who think they see more in religion than their neighbors. If I do my best, it is all that is required of me; and I believe in God, and in Jesus Christ, and give myself no trouble as to any thing further.

Minister. But, my good friend, are you certain that you believe in Jesus Christ? Perhaps you may be mistaken as to this.

Old Man. Sir, I am very sure that a good man will do what his conscience tells him he ought to do; and if he does this, God will not condemn him for not having believed what he did not understand.

Minister. But supposing he has neglected what he did know? And I cannot help saying to you, Take care; for much is required of you, and your time is now short.

Old Man. Thank you, sir, for your advice; but I hope to live some years longer. I do not think my time will come just yet.

Minister. Ah, my friend, if you knew the Saviour, you would be ready to depart hence, and to be with him, instead of wishing to continue in this world.

Old Man. All in good time, sir: while we are here, let us make the best of this world; when we are in heaven, we shall have time enough to think of these things.

Minister. My poor old man! Is this all your hope? With eternity before you, upon the point of being summoned to appear before your God, you have no trust except in your own righteousness. You boast that you have not been a thief, or a murderer, or a slanderer, but you know not the sinfulness of your heart, and you are ignorant of the way of salvation, through faith in Christ Jesus. My good friend, I must tell you that your soul is in great danger.

Old Man. I hope not, sir; I hope not. I have no fear about the matter. I do my duty—I go to church—I say my prayers—I read the Bible now and then—this is more than most people do; and, no doubt, I shall get safe to heaven at last.

Minister. My friend, I fear much for you, and I must

speak to you again about these things; think more about them. I will call upon you in a day or two; I cannot now stop any longer.

Old Man. I shall be glad to see you, sir; I like to talk about religion. Good day, sir.

Fervently I implored Him "that openeth, and no man shutteth," Rev. 3: 7, to have compassion upon this poor sinner, and to enable me to speak a word in season the next time I saw him. "This, then," said I, as I proceeded on my way, "is the religion with which man decks himself before his fellow-mortals! By this hardness of heart, and this self-confidence, he has acquired that reputation of which he is so vain! A few accustomed phrases, decency in his outward conduct, and a constant readiness to blame the faults of others, may be enough to satisfy those who only regard outward appearances; 'But the Lord looketh on the heart.' 1 Sam. 16: 7. What hope, then, is there for his soul? What is the ground of his confidence before that just and holy God, since he desires not the knowledge of the Lord; still less does he seek to be reconciled to God, by fleeing for refuge to the hope set before him in Jesus Christ, the only and beloved Son of God, who alone is the way, the truth, and the life? Who has this man chosen for his Saviour? Alas! he does not even feel his need of one. Dreadful ignorance! 'When they shall say, peace and safety, then sudden destruction cometh upon them.' 1 Thess. 5: 3. An aged person, still ignorant of our Saviour, is indeed to be pitied! Is there ground to hope that he will awaken from this spiritual slumber before the sleep of death overtake him; and what is this first death now at hand, when compared with that which *must* come, and which is emphatically called 'the second death?' Rev. 20: 14. Surely, then, it is peculiarly the duty of all, who are the children of God, to pray earnestly and at all times, that he

would have compassion upon the aged, who yet remain ignorant of his salvation, and awaken them, while it is yet time, while it is yet called to-day."

My mind was still engaged in these important reflections, when I arrived at the first of the cottages I came to visit. It was a humble dwelling, built against a rock which rose abruptly from the side of a hill, embosomed in trees, which covered it with their luxuriant foliage; at a small distance was an orchard; a rivulet, rising from a higher part of the hill, flowed past the cottage, and was lost in plantations of osier.

Here dwelt one of the most aged of my parishioners, generally known by the name of Old William. He had built upon a rock, not as to his earthly dwelling only; his hopes for eternity rested upon the *Rock of ages*. These hopes filled him with peace and joy in believing, and had supported him under the privations and infirmities of age. His lot had been one of trial and suffering; for, after having lived happily for many years, with a wife whom he dearly loved, he had followed her to the grave; and had also lost, in early life, three promising children; while two others, who had survived, were removed to a distance, and he had now no one to live with him except one of his grandchildren and an aged laborer.

I often called upon this old man, and always found that I was benefited by his conversation. His religion was calm and simple, and free from guile; the words he uttered spoke the inward peace which possessed his soul. Whenever he mentioned his past trials and sufferings, he dwelt so much upon the love of his Saviour, that it was impossible not to feel affected by that influence which ever accompanies true faith, and which gives a foretaste of joys to come. As I drew near the house, I saw the old man sitting at the door, and his grandson standing between his knees. The

old man was speaking earnestly; and they were too much engaged to observe my approach. "No, my child," said he, "we sorrow not for your father, as without hope: his body, it is true, lies in the grave, but his soul is with Him who loved and redeemed him. Do you remember your father? Oh! may you be a disciple of Christ, as he was. Shall not I soon be with him?"

"And shall not I go too?" said the boy.

"I hope you will, my child: God is the father of the fatherless; trust in him, I must soon leave you."

At these words the child burst into tears. I called him to me, and said what I could to comfort him, and, taking a little book from my pocket, "Go, my dear," said I, "sit down under that tree, and read this; you will find it tells you that God will never forget his children."

"My friend," said I, as soon as I was alone with the old man, "let us bless the Lord at all times, and under all the dispensations of his providence."

Old William. Yes, for he is our Father; he is always kind to us. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Psalm 103 : 13.

Minister. I rejoice, my brother, to find, that, in your old age, you are thus supported by the Lord; and that your faith is strengthened as the hour of your departure draws nigh. Your lot appears to me desirable.

Old William. Sir, I have indeed much cause for rejoicing—the Lord crowns me with his loving-kindness.

Minister. Your past troubles, and the recollection of them, are no longer too bitter for you to bear; the sufferings of old age are not beyond your strength to sustain.

Old William. Ah, sir, you know better than I do, from whence our strength is derived. The Lord has said, "My grace is sufficient for thee; for my strength is made perfect in weakness." 2 Cor. 12 : 9. I did not always

think so: some events in my past life have troubled and cast me down, and more than once did I forget Him in whom alone we have strength, and then I gave way to unbelief. I recollect, particularly, one of these bitter trials, which I was ready to sink under; but the Saviour remembered his promise, though I had forgotten it. He would not let me go, though I was ready to depart from him. I had just lost my dear wife; she left this world rejoicing and trusting in Him who loved and redeemed her; and, like the martyr Stephen, she appeared to have a glimpse of the glory of her Redeemer, even in this world of sin and suffering; yet my hard, unthankful heart praised him not for this loving-kindness towards her; I felt stunned and angered under my loss; I submitted, it is true, but I submitted not willingly; I did not say, "It is the Lord, let him do what seemeth him good." 1 Sam. 3 : 18. But God loves us with real love, and draws towards him the heart which is not of itself inclined to seek him, and according to his word I have found, that "whom the Lord loveth, he chasteneth." Heb. 12 : 6. I had been one day to a neighboring village, to plant some flowers on the grave of my dear wife. On my return, I saw a thick smoke rising from the ruins of my barn—it was consumed, and all my little harvest—all that I had stored up for my family. Thou, O Lord, hast pardoned me; but thou knowest that the first thoughts of that hard heart, which is still within me, were to murmur and complain. I was ready to say, "What doest thou?" Job 9 : 12. I entered my cottage, and there a more dreadful scene met my eyes; I saw Daniel, my eldest son, the comfort and stay of my age, the support of my family, and an example to all who knew him, lying on the floor, scorched, burnt, and disfigured, while some friends were applying remedies; but the injuries he had received were too severe, and he soon afterwards expired. He had rushed into the middle of the flames, and

saved his youngest sister, but God was pleased to call him hence by this his work and labor of love. Never can I recollect that day without bitterness of soul; and that, not so much from the remembrance of this affliction, severe as it was, but from calling to mind my unbelief, and murmuring against thee, O Lord. Would you believe, sir, that my Daniel, full of faith and rejoicing, even under the painful agonies he then suffered, should be able to comfort, or, I would rather say, to shame his wretched father? "I can no longer see you, my father," said he, "but I hear what you say, and it grieves me. O, my father, you are complaining against God." "It is more," cried I, "than I can bear." "Yes, my father, it is more than you can bear, but it is the Lord's doing; he has sent you this trial; and as for me, I am about to depart hence, and be with him for ever." "But why could he not spare you a few years longer?" My son replied not, but in a low voice he prayed, "Come, Lord Jesus; O! come quickly." Then asking for his wife and their infant, he commended them to Him who feeds the fowls of the air, and clothes the grass of the field. Matt. 6 : 26–34. "Elizabeth," added he, "remember that your husband is going to be with Christ, and teach our Benjamin that there is a Saviour." These were his last words. Since that time she has joined him above. But I murmured against thee, O Lord, and cried, "Wherefore is light given to him that is in misery, and life unto the bitter in soul?" Job 3 : 20.

Minister. Your mind now is at peace, and you have experienced that, although "no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12 : 11.

Old William. Yes, sir, I am now enabled to say, "It is good for me that I have been afflicted." Psa. 119 : 71.

I perceive how great has been the mercy of the Lord to my soul; I now can see the way by which he has led me, and which I knew not; it is far better than the way I desired to choose myself. The Lord seemed to visit me in his displeasure: these dispensations, to worldly eyes, appeared the effects of divine wrath; but I know that they are the remedies which are needful for the healing of my soul. Yes, my Saviour, thou art full of compassion and loving-kindness towards me, wretched sinner that I am.

Minister. Ere long, my friend, you will be with Him who has "loved thee with an everlasting love," Jer. 31 : 3, and "who was delivered for our offences." Rom. 4 : 25.

"Yes; may it be soon," said the old man, raising his eyes towards heaven, with an expression of love and joy which I cannot describe, and which surpassed any thing I have ever seen in others.

I have often marked the peace and serenity which appeared upon the countenances of aged persons, who knew the Saviour, and trusted in him alone—far different from the anxious, care-worn expression of those who have grown old in the love of the world, and the things which are in it; but I never before so strongly marked that divine seal of the hope which "maketh not ashamed." Rom. 5 : 5. It is true, that I, perhaps, never before found a heart so sincerely attached to Christ, nor a Christian who felt so deeply that he was a stranger and pilgrim on the earth, Heb. 11 : 13, hastening towards that "house not made with hands, eternal in the heavens." 2 Cor. 5 : 1.

I think that aged pilgrims frequently fall short of their privileges. They are in general deeply anxious respecting the salvation of their souls; for how is it possible to be unconcerned, when they cannot but feel that eternity is just at hand!—when the infirmities of a body, worn out by sin

and worldly cares, remind them at every step, that they must soon be laid in that narrow house which is appointed for all living, there to return, earth to earth, and ashes to ashes! The old man, now arrived at that age which is the term appointed for the life of the children of men, if he does not suffer himself to be blinded by the vain imaginations of his own heart, and the false, flattering hopes of his friends, must daily feel, "I have run my appointed course: I must soon depart hence, and that for ever." Then, unless he is willing his soul should be lost for ever, surely he will look to Jesus. "For there is none other name under heaven, given among men, whereby we must be saved." Acts 4 : 12. Yet, how seldom do we find, beneath gray hairs, a "desire to depart, and to be with Christ." Phil. 1 : 23. Few indeed are there, who are found looking for, and anxiously waiting the coming of that day, when they shall enter upon another and a better world. Still fewer are there, who, like this old man, have cast themselves entirely upon the Saviour and his finished redemption. Happy is the soul who can thus contemplate the Saviour dying for us men, and for our salvation; the remembrance of past transgressions at once humbles him in the dust before his Lord, and excites his admiration for the "great love wherewith he loved us." Eph. 2 : 4.

Old William. This, sir, is the ground of my hope and rejoicing, when I think of the world to come. When I sit here, at evening, while Benjamin is collecting his sheep, I call to mind the days of my pilgrimage, fewer in number and more evil than those of Jacob, Gen. 47 : 9, and how far does the long-suffering and the love of God appear to pass human understanding—I seem lost, when I reflect thereon. I recollect the time when I built this little cottage: I was just turned of thirty, and about to marry. I had lived, as most of our countrymen do, without seriously

thinking of the concerns of my soul, and only a few occasional thoughts upon the subject had passed across my mind. I felt, however, desirous to pursue these thoughts. How kind was the Saviour towards me! It was indeed by bands of love, Hosea 11 : 4, that he drew me to him. He united me to one of his children—my dear Susan was a follower of Christ—she was the only daughter of a poor widow, who lived at that white cottage which you see at the end of the valley. How often have we walked by the side of that little stream, conversing about these things. She was always the first to begin this subject; and she, by divine grace, was the means appointed to teach me that I was a poor sinner, but that Christ died for me.

Minister. The Lord blessed you in thus granting, what, according to his word, is a favor from him. Prov. 18 : 22.

Old William. She was indeed a blessing from him, and therefore I ought to have given him all my heart, and to have lived only to him, as she lived. But how often have I grieved her by the hardness of my heart towards God. Often has she said to me, "O! why will not you love the Saviour? The pride of your heart will not allow you to accept the salvation he offers, because it is 'without money, and without price,' Isa. 55 : 1; but rest assured that it is more certain and more sweet to receive this as a free gift from our God, than to harass and torment yourself as you do, with the vain hope of being able to work out salvation for yourself."

Minister. You were then righteous in your own eyes, and forgot, that of yourself you had no power to do good works, pleasant and acceptable to God; but supposed that your own good deeds would blot out your sins, and ransom your soul from condemnation.

Old William. It is true, sir, I felt a secret repugnance

and dislike to the great and consoling truth, that "a sinner can only be justified before God, by the righteousness and the blood of Christ." I loathed the idea of "being justified freely by his grace, through the redemption that is in Christ Jesus." Rom. 3 : 24. To relinquish my own righteousness, and seek to be clothed with his righteousness; to renounce all that I had secretly prided myself upon, and relinquish all that I had done in my own strength—in short, that "all our righteousnesses are as filthy rags" in the sight of God, was hateful to me. Isa. 64 : 6. These doctrines of the Gospel hurt the pride of my heart. I strove with my Maker, and felt angry with my patient and affectionate wife, who, seeing me thus refusing the offer of salvation through the blood of Christ, disputed not with me, but continued to point out the Saviour to me as "the Lamb of God, which taketh away the sin of the world." John 1 : 29. But now mercy has been extended to me, "My soul shall be joyful in my God, for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness." Isa. 61 : 10.

Minister. But do you not still "groan, being burdened" with sin and suffering; do not your daily offences against God cause you much grief and bitterness of soul?

Old William. Yes, daily do I long for that happy moment when my soul shall be freed from sin; when I shall be called to depart hence, and to be with Christ. The accomplishment of this hope appears now at hand, and this alone supports and sustains me. Oh, sir, you know not how I wish to be freed from the power of unbelief; how I groan, being burdened by this body of sin and death.

Minister. Then are you not yet at peace with God?

Old William. Thanks be to God, sir, for the inestimable gift; he has not left me in doubt of his love towards me. I know that it is an unchanging love; and that the love

wherewith he loved me, while yet his enemy, Rom. 5 : 10, will not be taken away, seeing that I am now justified by his blood, Rom. 5 : 9; and, to use the words of the apostle, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord," Rom. 8 : 38, 39; which he has testified unto me, "according to the good pleasure of his will." Eph. 1 : 5. I often think that I act towards my heavenly Father somewhat in the manner in which my little Benjamin acts towards me, if I may make such a comparison. The child knows that I love him, and he desires to please me; but sometimes, forgetting my affection and his duty, he does something displeasing to me; but the poor child does not, therefore, doubt that I am his "dear father," as he calls me; and I do not forget that he is "my child;" but I hasten to turn his heart towards me, that he may find peace and comfort. Benjamin can easily count the times that I forgive him, but how can I number the loving-kindnesses of the Lord towards me; have I not sufficient ground to rest myself upon the mercy and loving-kindness of Him who says, "Fear not, for I have redeemed thee?" Isa. 43 : 1.

Minister. Happy old man! Happy believer in Christ! You seem already to enjoy a foretaste of that happiness which is to come.

Old William. Oh, sir, speak to me only of the mercy and loving-kindness of my Saviour—that is what my soul requires, and thirsts to hear. Tell me that the treasures of his grace and long-suffering are inexhaustible—that is the ground of my confidence. Tell me, again and again, that salvation is by Christ alone, so that I may more and more desire to be "found in him." Phil. 3 : 9. Show him to me "meek and lowly in heart," Matt. 11 : 29, the friend

of sinners, Matt. 11 : 19, "the Lamb that was slain" for me. Rev. 5 : 12. Show me these things, that I may not dread the day when "he shall come to judge the world." Tell me, tell me that Christ died for me, and that is all I wish, all that I can require.

MINISTER. Christ himself tells you this. By his Holy Spirit he has revealed it to you; and he will increase this assurance every day and every hour that you remain in this world. Rejoice, then, happy old man, because your name is written in the book of life. Phil. 4 : 3; Luke 10 : 20. Yet a little while, a few days more, and you will be removed to the place prepared for you in your "Father's house," John 14 : 2, 3, and the love of Christ shall be your life eternal.

"May these things be so," said the old man.

"I must now leave you," said I, "but I rejoice, with the truest joy which a minister of Christ can possess, that there is at least one of my flock, who will quit this world of sorrow to enter into eternal happiness."

My reader, reflect a little upon this narrative, especially if you are advanced in life.

You have heard the sentiments of two men, two of your fellow-mortals, whose hour of death was at hand, and whose souls, like yours, will never die. It is not a matter of choice with us; but whether we desire it or not, our souls must appear before the judgment-seat of Christ. These two men were each of them desirous that their souls should enjoy happiness in the world to come, and each of them thought that *he* had found the path that leadeth to life eternal. But which of them was right? Ask yourself, my reader; ask your conscience, for it is certain that there is only one way by which we can obtain eternal happiness, and you must have seen that these two men pursued different paths.

Was that man right, who, trusting in his fancied good works, and full of his own righteousness, had the name of Jesus on his lips only, and not in his heart; who imagined that every one who called himself a Christian was, in reality, a follower of Christ?

Or do you think him right—that pious and humble man—who had placed his foundation on "the Rock of ages!" who ascribed all the glory of his salvation to the Saviour; and who trusted only in his blood, shed for us upon the cross?

Surely you cannot doubt on this subject. Your own heart will tell you that the latter was the Christian, and that he had the faith which saveth.

Haste, then, my aged friend, haste, while there is yet time. "Now is the accepted time—now is the day of salvation," 2 Cor. 6 : 2; but it is fast fleeing away, you are now at the "eleventh hour;" hasten and cast yourself upon the Lord; give your heart to Him who alone can save; and rest your hopes of salvation on Christ alone, and not upon yourself. May he be pleased to hear you; and may he, by his Holy Spirit, enable you to come unto him, who has declared, that to those who ask, it shall be given; that those who seek shall find. Matt. 7 : 7.

Let the humble Christian, who is mourning because he is not able to feel confident and assured of his interest in Christ, not be discouraged and cast down; but let the sense of his weakness and unbelief drive him to the throne of grace, and make him willing to derive grace and strength from that fulness which is treasured up in Christ Jesus. Let him remember that he may do this. The words of the apostle are, "casting all your care upon Him, for he careth for you." 1 Pet. 5 : 7. "All are yours, and ye are Christ's, and Christ is God's." 1 Cor. 3 : 22, 23.

No. 137.

THE CHURCH SAFE.

BY REV. DANIEL A. CLARK.

"*Fear not, little flock,*" said Christ to his followers, "*for it is your Father's good pleasure to give you the kingdom.*" In this promise he secured the existence of a church on earth, and its ultimate triumph; and at the same time made certain, to each individual of the true church militant, a participation in those triumphs. Christ did set up a kingdom among that little band of early believers, and he never has abandoned that kingdom since; and never will, till it has widened from sea to sea, and from pole to pole. While, then, we adopt as our watchword, *The Church Safe*, let us inquire what assurances we have of this reviving and glorious truth.

I. We have abundant assurance of the future existence and increase of the church, in the *firmness and stability of the divine operations*. I now refer, not merely to the unchangeableness of God, which will lead him to pursue for ever that plan which his infinite wisdom devised; for that plan lies concealed from us; but to that uniform and steady course with which he has pursued every enterprise which his hands have begun. That he is of the same mind, and that none can turn him, is a thought full of comfort; but that he has finished every work which he took in hand, is a fact which intelligences have witnessed, and one on which we may found our richest expectations.

The worlds which he begun to build, he finished. Not one was left half-formed and motionless. Each he placed in its orbit, gave it light, and laws, and impulse. And ever since this first development of the divine stability, the wheels of Providence have rolled on with steady and settled course. What Omnipotence began, whether to create or to destroy, he rested not till he had accomplished.

When he had become incensed with our world, and purposed its desolation, with what a firm and steady step did he go on to achieve his purpose. Noah builds the ark, and God prepares the fountains, which, at his word, burst from their intrenchments to drown an impious generation.

How have suns kept their stations, and planets rolled in their orbits, by the steady pressure of the hand of God; in their revolutions measuring out the years of their own duration, and by their velocity urging on the amazing moment, when they shall meet in dread concussion, and perish in the contact. How fixed their periods, their risings, their eclipses, their changes, and their transits. And while they roll, how uniform is the return of spring, summer, autumn, and winter. How certain every law of matter, gravitation, attraction, reflection, etc. The very comet, so long considered lawless, how is it curbed and reined in its eccentric orbit, and never yet had power or permission to burn a single world.

How sure is the fulfilment of prophecy! Ages intervening cannot shake the certainty of its accomplishment. Jesus bleeds on Calvary four thousand years subsequently to the promise which that event accomplishes. Cyrus is named in the page of prophecy more than two hundred years before his birth, and at the destined moment becomes the Lord's shepherd, collects the lost sheep of the house of Israel, and builds Jerusalem. The Jews, as prophets three thousand years ago foretold, are yet in exile. The weeping prophet, now at rest, still sees the family he loved peeled and scattered, and the soil that drank his tears cursed for their sins; and confident that God is true, waits impatient the certain, but distant year of their redemption.

Wretches that dare his power, God will not disturb his plan to punish. The old world flourished one hundred and twenty years after heaven had cursed that guilty race. Sodom was a fertile valley long after the cry of its enormities had entered into the ears of the Lord of Sabaoth. The Amorites were allowed five hundred years to fill up

the measure of their iniquity, after God had pledged their land to Abram, although Israel wore away the intervening years in bondage. Many a murderer has been overtaken by the hand of justice half a century past the time of the bloody deed. God will punish all the workers of iniquity, but he waits till the appointed moment. Like the lion in the forest, he comes upon his enemies, conscious of his strength, with steady but dreadful steps. In his movements there is neither frenzy, passion, nor haste. While his judgments linger, his enemies ask, "Where is the promise of his coming?" But let them know that he has appeared and discomfited many, and the inference is, that *they* must perish too. Whatever God begins, he finishes: no unseen embarrassment can turn his eye from his original purpose. Whether we can trace his footsteps or not, he moves on to the accomplishment of his purpose with undeviating course. Every event, in aspect bright or dark, promotes the ultimate increase and establishment of his church. Or shall this be the only enterprise to which his wisdom, his power, or his grace, is inadequate? In this solitary instance shall he begin to build and not be able to finish? What would be thought of him in hell, if the mystical temple should never receive its top-stone! Its fires may go out, the worm may die, or some infernal genius bridge the gulf. Heaven, too, loses all confidence in its King.

Thus, before we examine the history of the church, or read the promises, if we believe that God has ever had a church, we have the strongest possible *presumptive* evidence that he will watch her interests, will feed the fires upon her altars, will bring her sons from far, and her daughters from the ends of the earth, and will never leave her nor forsake her.

II. Our expectations brighten when we see what God *has done* for his church. My first argument went to show, that if God had only laid the corner-stone of this heavenly building, it would rise and be finished. We are now to view the building half erected, and from what *has been done*, argue

the certainty of its completion. The church has been under the fostering care of Heaven too long to be abandoned now.

Let us retrace for a moment a few pages of its history, and we shall see, that when the church was low, he raised it; when it was in danger, he saved it. Amid all the moral desolations of the old world, the church never became extinct. And he at length held the winds in his fist, and barred the fountains of the deep, till Noah could build the ark, and the church be housed from the storm.

How wonderful were his interpositions when the church was embodied in the family of Abraham. In redeeming it from Egyptian bondage, how did he open upon that guilty land all the embrasures of heaven, till they thrust out his people. And he conducted them to Canaan by the same masterly hand. The sea divided, and Jordan rolled back its waters; the rock became a pool, and the heavens rained them bread, till they drank at the fountains, and ate the fruits of the land of promise. Their garments lasted forty years; and the angel Jehovah, in a cloud of light, led them through the labyrinths and dangers of the desert.

When the church diminished, and her prospects clouded over, he raised up reformers. Such were Samuel, and David, and Hezekiah, and Josiah, and Daniel, and Ezra, and Nehemiah: such were all the prophets. Each in his turn became a master-builder, and the temple rose.

Again: on the introduction of the Gospel dispensation, under the ministry of Christ and his apostles, how did her prospects brighten. In three thousand hearts, under a single sermon, commenced the process of sanctification. The very cross proved an engine to erect her pillars; the flames lighted her apartments; and the blood of the martyrs cemented the walls of her temple, and contributed to its strength and beauty. Every dying groan alarmed the prince of hell, and shook the pillars of his dreary domain.

But the church again sunk, and hell presumed that her ruin would be soon achieved, when the sixteenth century

lifted upon her the dawn of hope. In Luther, Calvin, Melancthon, and Zuinglius, her interests found able advocates. They appeared at the very juncture when the sinking church needed their courage and their prayers. Like some mighty constellation, which burst from the east at the hour of midnight, they appeared when moral darkness was almost total, and, like that of Egypt, could seem to be felt. By their aid the church emerged from the wilderness. By their courage her grand enemy was made to tremble on his ghostly tribunal. The power of the Pope had then outgrown the strength of every civil arm. Every monarch in Europe was at his feet. Till Luther rose, there was no power to cope with him. There was a true church, but she had no champion. The followers of Jesus paid for the privilege of discipleship with their blood. He who dared to be guided by his own conscience, committed an offence that could not be pardoned. The heavenly-minded saw no relief but in death, and thirsted for the honor of a martyrdom that would place them in a world where conscience might be free. But God appeared and redeemed his people. The theme is pleasant, but time would fail me to rehearse what God has done for his church. Every age has recorded the interpositions of his mercy; and every land where there is a remnant of his church, bears some monument that tells to his honor.

Now, he who has done so much for his church, will never abandon her. If he would float her above a drowning world; would redeem her from bondage; would escort her through the desert; would rain her bread from heaven; would reprove kings for her sake; would stop the sun to aid her victories; with his smiles light the glooms of her dungeon; and by his presence cool the fires of the stake: there can be no fear for her safety.

God will do just such things for Zion as he has done. His arm is not shortened, nor his ear heavy. The church was never nearer his heart than *now*. And he now hates her enemies as really as he did Pharaoh, Sennacherib,

Nero, or Julian. He then governed the world for the sake of his church; and for her sake he governs it still. "The Lord's portion is his people." We know not that he ever had but one object in view, in the events that have transpired in our world: and that one, the honor of his name in the redemption of his people; and this object sways his heart still. The destruction of the enemy is a part of the same plan. Still may the church invoke the Lord God of Elijah, may rest under the protection of the God of Bethel, and wrestle with the angel of Penuel. If she should be in bondage, there will rise another Moses, another cloud will conduct her out of Egypt, and the same heavens will rain her manna. If darkness should overshadow her, there will be found, among the sons she hath brought up, another Luther, Calvin, or Knox, to take her by the hand, to protect her honors, and recruit her strength. Shame on the Christian who knows her history and yet is afraid. Afraid of what? That God will cease to defend the apple of his eye? Afraid that the city, graven upon the palms of his hands, may be captured and destroyed? If God continue to do such things as he *has done*, the church with all her retinue is safe.

III. God *is doing now* just such things as he has done. We saw laid the corner-stone, and drew thence our *first* argument. Then we saw the building half erected, and were furnished with a *second*. We are now to view the edifice covered with builders, and from their exertions derive our *third*. We may now reason from things that our eyes can see. We may appeal for testimony to the very saw and hammer, and make the scaffold speak.

It may be that some of my hearers are not sensible in what a day of heavenly exploit they live. Do you know what God is doing? Have you learned that Bible Societies are forming in every part of Christendom, and that the Scriptures are now read in a multitude of languages, in which, till lately, not a text of inspired truth was ever written? Do you know that the late editions of God's

word have commenced their circulation, are traversing the desert, taming the savage, and pouring celestial light on eyes that never met its beams before?

Do you know the prevalence of a missionary spirit? Have you learned, that youth, of the first character, of the fairest prospect, and of both sexes, are proud to be missionaries of the cross? Some have gone, and others wait impatient till your charity shall send them. Many a mother has devoted her daughter to the work, and waits for opportunity to give her the parting kiss; and many a daughter, on whom has fallen Harriet's mantle, aches to visit her tomb, and rest under the same turf till Jesus bid them rise. And what daughter of Zion is not ambitious of a martyrdom like hers?

How numerous and extensive the revivals which at present we witness in our land! What other page of the church's history, but the present, could record an almost universal concert of prayer? Christians of every continent employing the same hour in the same supplications! How unparalleled the success of every Christian enterprise.

Much that God is *now doing* is evidently preparatory to *future operations*. Bible, and Missionary, and Education, and Tract Societies, may be viewed as the accumulated energies of the church. Hitherto our exertions have been insulated and feeble. The little streams fructified the plains through which they flowed, but could easily be dammed or evaporated; but their junction has formed a mighty river, destined to penetrate every moral desert, and carry fertilization to every province of our desolated world; fed with the showers of heaven, and every day flowing on with deeper and broader channel, the wilds of Arabia, the heaths of Africa, and the plains of Siberia, can oppose no effectual barrier to its influence.

What age but ours was ever blessed with Theological Seminaries, where might be reared, at the expense of charity, young evangelists, to go out and carry the bread of life to a starving world? Fortunes, collected for other pur-

poses, are poured into the treasury of the Lord, and thus are erected batteries to demolish the strong holds of the prince of hell.

Churches and congregations, who, in seasons of coldness, grudged to support the Gospel at home, are now equipping young men for the missionary field, and for their own edification. And it has at length become so disreputable to stand idle in these matters, that the man who would save his money, feels himself in danger of losing his character.

Not long since, young men of piety and talents, who longed to fight the battles of the Lord, must equip themselves, and then find poor support in the service. But the scale is turned. Where there is no fortune but piety, a thirst for knowledge, and a talent to improve, the way is now open to all the honors of the camp of Israel. The pious mother, who could only drop her two mites into the treasury of the Lord, but whose example and whose prayers have been instrumental in saving her son, may bring her Samuel to the altar, to be fed from its offerings, and reared to all the honors of the prophetic office. While I am yet speaking, hope springs up, and a joy, not felt in ages past, thrills through all the habitations of pious poverty.

The late revivals possess one peculiar characteristic. There have been among their fruits an unusual number of males. When there was little else that could be done for Zion but pray and weep, and love and live her doctrines, the feebler sex would furnish the Christian world with soldiers. But now, when the kingdom of darkness must be stormed, Zion needs the aid of her *sons;* and God, it would seem, accommodates the operations of his Spirit to the interests of his church. Paul was not converted till his help was needed, and it was not needed till the Gospel was to be carried to the Gentiles. Every revival, of late, contradicts that libel long legible on the records of infidelity, "That religion evinces its emptiness, by its exclusive operation upon the feebler part of our race." Recently, the strong and mus-

cular, the very champions of the host of hell, have fallen before the power of truth, and are harnessed for its defence. Moreover, men of science and of strong minds have, in their own esteem, become fools, and have sitten down to learn truth at a Saviour's feet. Our late revivals have penetrated schools and colleges. Satan's cause has been well pleaded, and God now intends to plead his own.

Does he without design raise up these instruments? Would one pass through a whole kingdom, and employ every skilful mechanic, unless he intended to erect some mighty edifice? If, then, we see God enlisting *men* in his service, *men of strength and science*, does he not intend to achieve some wondrous design? Assuredly the heavenly building will rise. These talents will be, and are already, employed in extending Emmanuel's empire. India has already received our missionaries, and her Moloch, with all his cursed family of gods, sickens at their prospect. The dark places of his empire have been explored, and the sceptre begins to tremble in his palsied hand. And poor Africa, more debased still, has found a tongue to plead her cause. Conscience, long asleep, and deaf to her rights, has waked; and now, her sons, fed at the table of charity, are preparing to carry her the bread of life. My country, deeper in her debt than all other lands, has begun to pay its long arrears.

Who could have hoped, a few years since, that he should ever see a day like this? If, twenty years since, one had told me that *sixty* years would so electrify the Christian world, I should have believed him visionary; and, like the unbelieving Samaritan, should have pronounced it impossible, unless God should make windows in heaven, and rain Bible and Missionary Societies from above: but God has done it all without a miracle. And, blessed be his name—my readers, will you join me in the thank-offering?—blessed be his name, that he cast us upon such an age as this. Blessed be his name, that we were not born a century sooner. Then we had never seen the dawn of this millennial morn-

ing, nor heard the glad tidings which now reach us by every mail, nor had an opportunity, as now, to purchase for our offspring an interest in the Lord's fund. Charity was then in a deep sleep. India bowed to her idols, and Africa wore her chains, unpitied and unrelieved. Buchanan and Wilberforce, angels of mercy, were then unborn. Infidelity desolated the fairest provinces of Christendom, and wars were the applauded achievements of states and empires.

But the age of infidelity has gone by, and the bloody clarion has breathed out, I hope, its last accursed blast. Events are transpiring which bid fair to bind all nations in the bonds of love. I had *read* of such a period, but how could I hope to see it! Christendom now unites her efforts to evangelize the world, and the sailor and the soldier read the precious Scriptures, and lend their aid in the good work. And must not all this put our unbelief to the blush, and cover us with shame?

The past thirty years have so outdone our highest hopes, as to render it impossible to predict what thirty more may do. God has begun to work on a scale *new* and *grand;* and the inference is, that he will go on. After what we have seen, we could hardly be surprised if thirty years to come should put the Bible into every language under heaven, and should send missionaries, more or less, to every benighted district of earth. Let benevolent exertion continue to increase in the ratio of these thirty years, and God add his blessing, and a few ages would evangelize the world, tame the lion and the asp, and set every desert with temples devoted to the God of heaven. When the bosom of charity shall beat a little stronger, if there should be the necessity, men will sell houses or farms to save the heathen from hell; and the child will sit down and weep, who may not say, that his father and mother were the friends of missions. And what parent would entail such a curse upon his children, and prevent them from lifting up their heads in the millennium. I had rather leave mine toiling in the ditch, there to enjoy the luxury of reflecting that a father's charity made

them poor. Poor! they are poor who cannot feel for the miseries of a perishing world; whom God has given abundance, but who grudge to use it for his honor. Teach your children charity, and they can never be poor. "The liberal soul shall be made fat, and he that watereth shall be watered also himself." Can this promise fail? Then we can all leave our children rich, and the heirs too of a fortune they can never squander. We can purchase for them the privilege of drawing upon the exhaustless resources of heaven. What a privilege now to be a *parent!* But I must return to the argument. God is doing so much for his church, as to warrant the inference that he will do still more. The hopes He raises, He will gratify. The prayer He indites, He will answer. To see what God is doing, I find it impossible to doubt his intentions. The present is a prelude to brighter scenes. God would not have done so much for his people, had he intended to abandon them. The church will live and prosper. Instead of trembling for the ark, let us weep that we ever thought it in danger.

IV. We build the same expectations on the *promises* and *prophecies*. The building which we see rising, God has promised to finish. He has all the materials; the silver and the gold are his. He has enlisted the builders, and prepared the necessary instruments. The decree has gone forth, that Jerusalem must be built.

Early in the reign of Emmanuel, there will be universal peace. The nations are to "beat their swords into ploughshares, and their spears into pruning-hooks." "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid." "They shall not hurt nor destroy in all" God's "holy mountain." "They shall sit, every man under his vine, and under his fig-tree; and none shall make them afraid."

But "the Gospel must first be published among all nations." On this promise there pours at present a stream of heavenly light. The angel "having the everlasting Gospel

to preach unto them that dwell on the earth," is beginning to publish it "to every nation, and kindred, and tongue, and people." "Kings" are to be to the church "nursing fathers, and queens nursing mothers;" and some of them have already taken hold of the work with interest. Their charity, their influence, and their prayers, have already contributed to deepen and widen the channel of that river which is making glad the city of God. In the progress of this work a nation shall be born in a day. The instance of Eimeo may be considered as embraced in this promise. "Thy watchmen shall see eye to eye." This promise has commenced its accomplishment in the harmony manifested in the formation and support of Sabbath-schools, Bible, Missionary, Religious Tract, and other benevolent Societies. The Jews are to return to the God of their fathers. There shines some light upon this promise. Some have already been converted to the faith of Jesus, and exertions unparalleled are making to bring them to the light; while individuals of their number are proclaiming to their deluded brethren the unsearchable riches of Christ. Soon the Bible will supplant the Talmud.

"Ethiopia shall soon stretch out her hands unto God." Who does not see this promise fast accomplishing? Her chains are falling, and her mind expanding. There have commenced a train of operations that promise the richest blessings to the children of Ham. Soon the Gambia, the Niger, and the Nile, will grace their shores with Christian temples, will lend their waters to fertilize a Gospel land, and bear to his station the zealous missionary. In the meantime, the wretched Arab, exchanging his Koran for the Bible, and tamed, by its influence, to honest industry, will settle the quarrel with the family of Jacob, and worship in the same temple.

If we turn to the threatenings against the enemies of the church, there open before us large fields of promise. Like the cloud that severed Pharaoh's hosts from Israel, they pour impenetrable darkness into the camp of the enemy, while they light the tents of Jacob. "The day of the Lord

shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord, that it shall leave them neither root nor branch." Perhaps the complicated miseries which began in the French Revolution, and were finished at Waterloo, might commence the accomplishment of this threatening. But doubtless other storms will yet beat upon the camp of the enemy, more tremendous than any thing they have yet experienced. Some believe that the fifth vial has not yet been poured out upon the seat of the beast; and all agree that the forty and two months, during which the holy city must be trodden under foot, are not yet expired. It is acknowledged that the period is twelve hundred and sixty years; and that it commenced with the reign of the beast, and will probably terminate in the present century. Possibly our dear children may live to see the precious moment that shall close the period. Then the messenger of the covenant shall make his glorious ingress, shall destroy his enemies, shall purify the sons of Levi, and cleanse the offering of Judah. Then "the knowledge of the Lord shall cover the earth, as the waters cover the sea." Jesus shall take possession of the inheritance promised, "and his dominion shall be from sea to sea, and from the river even to the ends of the earth."

Can the dejected Christian *read* all this, and *believe* it all, and weep still? And for what does he weep? God has begun to erect a heavenly temple, the work has never stopped, and he promises that it never shall. He never did abandon any work which he began, nor did there ever drop from his lips a promise that was not, or will not be fulfilled. And what more can he do? Christian, you may weep on, but let your tears be tears of joy. Every harp should be snatched from the willows, new joys should be felt, and new anthems sung in all the assemblies of the saints. "He that *shall* come, *will* come, and will not tarry:" and every bosom should respond, "Come, Lord Jesus, come quickly."

APPLICATION.

1. If to any it is a burden to join in the general concert of prayer for Zion's increase, they can excuse themselves, and the glorious work will still go on. There are those who consider the duty a privilege. If the church could live without them, and duty did not bind them to pray, they would weep to be denied the privilege of bearing her interests to the throne, and of waiting for the redemption of Israel. Such may wait still upon the Lord, and may wait with confidence that every prayer will be answered, every tear preserved, and every hope accomplished.

But are there those who would wish to be excused from this service? who have no pleasure in the duty, and no faith in the promises? Well, they can act their pleasure, and the church will live. But whether such will have any share in the glories of that kingdom whose approach they dread, "demands a doubt."

2. If any grudge to contribute of their wealth for the advancement of the church, they can withhold. If they have a better use for their money, or dare not trust the Lord, there is no compulsion. *Some happy beings* will have the honor of the work. It is to be accomplished by the instrumentality of men; and if any are willing to be excused, and insist on doing nothing, they can use their pleasure. And if such would ruin their children by holding them back, they can. They can form them to such habits that the world will never be disturbed by their munificence.

But the work will go on. *Once* our fears on the subject were great. We doubted whether the Christian world would ever give the heathen the Gospel. But our fears are removed. We have now no apprehension as to the issue, and can only pity those who are blind to their duty, their interest, their honor, and their happiness.

3. If any are willing to remain out of the kingdom of Christ, they can act their pleasure in this matter too. But

who, in this event, will be the loser? If sinners can do without God, he can do without them. The vast accession made to the church in the late revivals, and the still greater increase in the future years of millennial glory, will swell the number of the saved beyond all calculation. Sinners who now join the multitude, and are thus secured from present reproach, will soon find themselves attached to an insignificant and despicable minority.

If any, then, would prefer to remain out of the kingdom, they have their choice, but the shame and ruin will be their own; and the smoke of their torment, which shall ascend up for ever and for ever, will form a stupendous column, on which will be written, legible to all heaven, HOLINESS, JUSTICE, TRUTH.

4. If any should be disposed to enter into league with the lost angels and oppose the church, they can do so, and still the church will live. Earth and hell united can make no effectual opposition to her interests. God is in the midst of his people, and will help them, and that right early. In these circumstances, one shall chase a thousand, and two put ten thousand to flight.

Some opposition is necessary to awaken her energies. Solomon was seven years building the temple, when all was peace; but Ezra, with the trowel in one hand and the sword in the other, could build the second temple in four. The enemy has always promoted the interest he wished to destroy. God will make the wrath of man to praise him, and the remainder of wrath he will restrain. If any would make opposition to the growing interests of Emmanuel, they can; but they will accomplish their own ruin, and perhaps the ruin of their children. It never was so dangerous as now to be the enemy of Christ's kingdom. All such must be crushed under the wheels of that car in which the Son of God is riding in triumph through a conquered empire. To make opposition is as unavailing as if a fly should make an effort to stop the sun. There await the enemies of the

cross certain defeat, shame, and ruin. In the meantime *the Church is Safe.*

5. Fathers and brethren in the ministry, this subject will raise your hopes. Are you stationed where it is all darkness around you, and have the hosts of hell alarmed you? Cheer up your hearts. Try to penetrate the surrounding darkness, and you will soon be convinced that your fears are ill-timed. "Speak to the children of Israel, that they go forward." If night does seem to hover about us, still is it manifest that the day has dawned upon the hills. The church has never been in danger, and we ought to be ashamed of our fears. Be at your watch-tower, dear brethren; turn your eye to the east, and you will soon descry the light. If there is any truth in the promise, and if a thousand transpiring events can speak, we shall soon have opportunity to hail Emmanuel at his second coming. If our courage fails us in a day like this, we have only to lie down and die with shame. While the victory was doubtful, you might be afraid, and yet save your character; but none are afraid now, but cowards. Shall we hesitate to die, if necessary, in securing a victory already gained, and to gain which many a brother has spilt his blood? Our missionary brethren have carried the standard of the cross and planted it in the centre of the enemy's camp, and they are not afraid; and shall we be afraid at home? If so, let us expect to have no share in the spoil. But, brethren, I bring no charge; you are not afraid; you will die at your post, if necessary, and the victory will be secured.

6. Christian brethren, one word to you. If you are not officers in the camp of Israel, you are soldiers: if you may not command, you may fight, but not with carnal weapons. Let the subject inspire you with courage. A few more conflicts, and your toils are ended; the *Church is safe*, and you are safe. Only believe, and soon you will see the salvation of God. Amen; even so, come, Lord Jesus, come quickly!

No. 138.

THE

CONVERSION OF THE WORLD;

OR THE

CLAIMS OF SIX HUNDRED MILLIONS,

AND THE

ABILITY AND DUTY OF THE CHURCHES RESPECTING THEM.

How comprehensive and how rational is that petition in the Lord's Prayer, "*Thy kingdom come, thy will be done on earth as it is in heaven.*" What more could the most exalted piety ask? What more could the most enlarged benevolence desire? It includes the glory of God and the best good of all men. For when God shall reign on earth as he does in heaven, then will he appear in his glory, and then will there be peace on earth, and good-will among men. But at present how deplorable is the condition of mankind, and how is the God of heaven dishonored in this revolted world! Idolatry and superstition prevail over the greatest part of the human race. The fairest portions of the globe are covered with Egyptian darkness, filled with wretchedness, and polluted with crimes!

The Gospel of Christ is the remedy, which the wisdom and mercy of God have provided for the disorders of our fallen world. It is a sovereign remedy. Wherever it has

yet prevailed, it has visibly meliorated the condition of men. It has rescued whole nations from the gross ignorance and the cruel rites of idolatry; and it has purified great multitudes of successive generations from the pollutions of sin, and prepared them for the holy society of heaven. How desirable it is that the benign influence of this religion should be extended over all the nations of the earth! How desirable that the renovating and saving power of the Gospel should be experienced as extensively as the ravages of sin have been spread in our world!

To this end the Son of God was born; for this end he lived, and died, and revived, and rose from the dead. Having commanded his apostles to go and teach all nations, he ascended to heaven, there to reign till all the earth should be subjected to his authority. But though such is the benevolent design of the Gospel; though, in condescending to be born, the Saviour designed to destroy the works of the devil, and to recover all the nations of the earth from idolatry, sin, and wretchedness; it is a melancholy fact, that nearly eighteen hundred years have passed away since his Gospel was first promulgated by himself and his apostles, and yet a small proportion only of the human race have received the heavenly message. How shall we account for this fact? If Christianity is from heaven, why is it not the religion of the world? If it is the only remedy for the miseries under which the human race have groaned for six thousand years—if Jesus Christ is the only name under heaven given among men by which they can be saved—why do not all men everywhere invoke that sacred name?

The answer to these inquiries will readily occur to every reflecting mind. "How shall they call on him in whom they have not *believed?* and how shall they believe in him of whom they have not *heard?* and how shall they hear

without a *preacher?* and how shall they preach, except they be *sent?*" Has the Gospel been preached to all nations? We know it has not. We have then a satisfactory reason why all nations have not believed and obeyed the Gospel. We might as reasonably expect the harvest without sowing the seed, as look for the conversion of the world without first preaching the Gospel to all nations.

In the Scripture, as now cited, we are plainly taught that the Gospel is to be propagated in the world, not by miraculous power, but in the ordinary way of instruction; that the particular method of instruction which God has ordained, for the conversion of the world, is preaching; *and that it is the duty of Christians to send forth preachers of the Gospel in such numbers as to furnish the means of instruction and salvation to the whole world.*

That the Gospel is to be propagated by instruction will be readily admitted by all. But there may be some diversity of opinion as to the kind of instruction to be pursued; whether it should be the education of children in the principles of Christianity, or the distribution of the Scriptures, or what is emphatically called the preaching of the word. Some may be disposed to place a greater dependence on one of these methods, and some on another. They are all doubtless the legitimate means of disseminating the Gospel, and will each produce the greatest effect when they all proceed together, and are duly proportioned to each other. But every attentive reader of the word of God must be convinced that the greater stress is there placed on preaching. When our Lord commanded that his kingdom should be established in all the world, the means which he pointed out for effecting the object was, *preaching* the Gospel to every creature; and St. Paul tells us that when the world by *wisdom* knew not God, it pleased God by the *foolishness of preaching* to

save them that believe. It is fully implied in the declaration, that God has been pleased to *appoint* what the wisdom of this world esteems folly, namely, *the preaching of the Gospel, as the grand instrument and means* of salvation in all ages, even to the end of the Christian dispensation. Bibles should by all means be circulated extensively among the heathen, but ministers of the Gospel should be sent along with them. Thousands of Bibles may be sent with every preacher of the Gospel; but they should not be sent alone. Sending teachers without the Bible was the error of the church of Rome; let it not be the error of Protestants to send the Bible without preachers.

The present position is, *It is the duty of Christians to send forth preachers in sufficient numbers to furnish the means of instruction to the whole world.*

It is the design of God that all the nations should be brought to the knowledge of Christ: the appointed means is preaching; and preachers must be *sent*. *By whom, then, are they to be sent, and what number is required?*

If Christian teachers are to be sent forth, it is obvious that the Christian church must send them. We cannot suppose that the *world* will take up the business of propagating the religion of Christ, or that ministers are to expect a special commission from heaven directing them to go to the heathen; nor can we suppose that individuals will, of their own accord and at their own discretion, go and preach to the heathen: if they should do this, they would not answer the description which the apostle gives of Christian missionaries, namely, persons that are *sent*.

As to the number of preachers, the same reasons which prove the duty of sending one, equally prove the duty of sending as many as are requisite to fulfil the command of Christ, to preach the Gospel to every creature.

If we send half a dozen missionaries to a country where there are as many millions of souls, we are too apt to imagine that we have discharged our duty to that country—we have sent them the Gospel. The fact, however, is, we have only sent the Gospel to a few individuals in that nation. The great body of the people never hear of our missionaries, or the religion they teach. The thing that Christ commands is, to preach the Gospel to every creature—not merely to a few individuals in every nation.

Let us not deceive ourselves by general expressions and vague notions. Let us look at the simple fact. The missionary goes to some part of the heathen world; he selects a town or village, the best adapted to his object, and there he fixes his residence. When he has learned the language of the people, he begins to preach to the inhabitants of the place where he resides, and he makes occasional excursions to the distance of forty or fifty miles around him. If he is such a man as Brainerd or Swartz, perhaps in a populous country some hundred thousands may occasionally hear his voice in the course of his ministry; but his labors are principally confined to a few thousands.

That the number of missionaries at present employed in preaching the Gospel among unevangelized nations is nothing like an adequate supply, will be evident from a moment's attention to the following survey, made in 1820:

Let the population of the globe be computed at eight hundred millions.

Asia, ...	500,000,000
Africa, ...	90,000,000
Europe, ...	180,000,000
America, ...	30,000,000
Total, . . .	800,000,000

The number who bear the Christian name throughout the whole world may be ascertained with a sufficient degree of accuracy for the present purpose.

Europe, we know, contains the greatest part of the Christian population of the globe. After deducting about three millions of Mahometans, we may allow the whole remaining population of that quarter of the globe to be nominally Christian.

In the United States of America, there are about ten millions that may also be reckoned Christian. The Christian population of the European possessions in North and South America is not accurately determined; but it probably is not far from eight millions. If we include Abyssinia in the list of Christian nations, we may allow about three millions of Christians for the continent of Africa.

The late Rev. Henry Martyn, one of the English chaplains in Bengal, computed the Christians of all denominations in India and Ceylon at nine hundred thousand. If we allow one hundred thousand more for the islands in the Indian Ocean, and one million for Western Asia, we shall have a total, in the whole of Asia, of two millions.

According to the foregoing estimate, the Christian population of the world will stand as follows:

In Asia, ...	2,000,000
Africa, ...	3,000,000
Europe, ...	177,000,000
America, . . .	18,000,000
In all the world, . . .	200,000,000

This amount deducted from the whole population of the earth, leaves us six hundred millions of the human race to whom Christ has not yet been preached. If this calculation is at all correct, it demonstrates the melancholy fact, that,

in eighteen hundred years, only about one-fourth part of the world has been evangelized ; and that, if the progress of the Gospel should be no more rapid in future, than it has been hitherto, it will not be spread through the world in five thousand years to come. How distressing must this prospect be to every benevolent mind, to all who have been taught to say from the heart, "*Thy kingdom come.*" Let us hope, however, and let us pray, that God, in mercy to our miserable and guilty world, may cut short the reign of sin, and speedily establish the holy and peaceful kingdom of his Son over all the earth.

But what exertions is the church of Christ now making for the advancement of the kingdom of her Lord? What means are Christians using for the conversion of these six hundred millions of their fellow-beings, to whom Christ commanded that his Gospel should be preached? What number of preachers have they sent forth to instruct this great multitude? The whole number of missionaries now laboring for the conversion of six hundred millions, is less than five hundred in all the world ; that is, less than one preacher of the Gospel to one million two hundred thousand souls.

Six hundred millions of the human race who want the Gospel, and less than five hundred missionaries to impart it to them! Is it thus, O ye disciples of Jesus, that you repay the debt of gratitude which you owe to your Redeemer, who gave himself for sinners? He called you by his grace, delivered you from sin and hell, restored you to God, and inspired you with the blessed hope of everlasting life. Now he calls you to his service, and requires that henceforth you should live not to yourselves, but to him who loved you and gave himself for you, and washed you from your sins in his own blood. He confers upon you the sin-

gular honor, the high privilege of going as heralds before him into all the world, to proclaim his approaching reign, and call the nations to repentance. And is it so, that among the millions that bear the Saviour's name, less than five hundred can be found who are willing to accept of this service? It cannot be. There are, there must be, if the Gospel is not a fable, if religion is not a dream, there must be thousands, in different parts of the Christian world, who are ready, whenever the churches shall call them forth, to embark for any part of the world to spend their lives in preaching the Gospel to the heathen, who are ready and willing "to endure all things for the elect's sake, that they also may obtain the salvation that is in Christ Jesus, with eternal glory."

Let the churches then consider the part that belongs to them in the business of evangelizing the world. It is their business to send forth preachers.

If the church should at length come to the resolution fully and immediately to obey the Saviour's command to teach all nations, what number of teachers must she send forth in order to accomplish the object?

If we allow only one Christian missionary to every twenty thousand souls throughout the unevangelized parts of the world, the claims of the different quarters of the globe will be as follows:

Heathen population in		Number of missionaries required.
Asia,	498,000,000	24,900
Africa,	87,000,000	4,350
Europe,	3,000,000	150
America,	12,000,000	600
Total,	600,000,000	30,000

Thirty thousand missionaries for the whole world. Thus it appears that the number of missionaries now in the field is, to the number required, *less than one to sixty.* With how much propriety may we say, "The harvest truly is plenteous, but the laborers are few!" and how much occasion is there for praying the Lord of the harvest that he would send forth more laborers into his harvest!

In the United States the proportion of Christian teachers is probably not less than one to every two thousand souls. And can it be thought too much to allow one teacher of Christianity to every *twenty* thousand pagans? This is only a tenth part of the number that is thought necessary to watch over the churches and congregations in a Christian land. Is the work of converting the heathen to Christianity, and guarding them against numerous and powerful temptations to apostasy, so much easier than that of preaching the Gospel in Christian lands, as to warrant so great an inequality in the distribution of the means of grace? The very reverse is the truth. The work of a Gospel minister in heathen countries is inconceivably more laborious and difficult than that of the pastor of a church at home.

But there is no need of laboring this point. Every reflecting person must see that if our object is to go into all the world and preach the Gospel to every creature, thirty thousand missionaries at least will be required for this immense work. It may be more necessary to give the reason why the number is rated so low.

We may observe, then, that one foreign missionary to twenty thousand souls may be considered a tolerable supply, because that wherever the Gospel is preached and its power experienced, native preachers will be raised up on the spot to aid the missionaries, and ultimately to take the work off their hands.

The Danish missionaries on the Coromandel coast have been instrumental in raising up many native preachers, who have adorned the Christian profession, and have been able ministers of the New Testament.

The Baptist missionaries in India have, at the present time—1820—about fifty preachers in their connection who have been converted and raised up in the country. They are of various descriptions, Europeans, halfcasts, Portuguese, Armenians, and converted Hindoos. The number of country preachers in this mission is double the number of the missionaries sent from England. As the work advances, the proportion of country preachers will probably increase. When there shall be nine native preachers to every foreign missionary, and one foreign missionary to every twenty thousand souls, then the heathen world will have as great a proportion of Christian teachers as the United States are supposed to have. May this happy time soon come.

But can the churches furnish and support so many missionaries? We answer, they can. It would be a moderate calculation to estimate the number of churches in America at four thousand. Again, it would be moderate to estimate the whole number of communicants in all the churches at four hundred thousand. Now, could it be thought a heavy burden for a whole church of a hundred members, uniting together in the object, to select and educate one young man for the missionary work? For the present, let it be admitted that each church might easily thus educate a youth, and that seven years would be requisite in preparing him for the work. Then, in the space of seven years, the four thousand churches would furnish four thousand missionaries.

In the next place, let it be admitted that America contains one-fourth part of the Christian churches, and that

Great Britain and all the other European States contain only three-fourths, which will be considered as giving the former more than her just proportion. Then, while the American churches provide four thousand missionaries, the European churches would provide twelve thousand, which, added together, would amount to sixteen thousand missionaries furnished every seven years.

Now, to make ample deduction for the mortality and defection of missionaries, let it be supposed, that of all those who are sent forth at any given time, one-third die or leave the work in seven years, two-thirds in fourteen, and the whole in twenty-one years. After making this large allowance, still, if the whole number of sixteen thousand were sent every seven years, it would appear, from accurate calculation, that in seven years from the time the churches began to prepare the youth, there would be sixteen thousand missionaries in the field; in fourteen, there would be more than twenty-six thousand; and in twenty-one years there would be more than thirty thousand laborers actually in the field. Then let one quarter of the expense in this country for *ardent spirits* be devoted to this object, and it would support them all. Or one-twelfth part of it would support that proportion which would fall to the American churches.

Here, then, is a plan, which, if entered upon immediately, and executed with fidelity, would, in less than twenty-one years, furnish such a number of missionaries as would be, in a good degree, a supply for evangelizing the whole world! Yes, this whole supply of laborers, vast as it may seem, might be furnished in so short a time, that many who are now exhorted to aid the object might live to see it fully accomplished. And what would they see? They would behold thirty thousand ambassadors of Christ, scattered over the face of the whole earth, preaching the word of life to

every creature. What would this be but the millennium, that long-expected day, when the way of the Lord shall be known upon earth, and his saving health among all nations; and when, from the rising of the sun even unto the going down of the same, the name of Jehovah shall be great among the Gentiles, and in every place incense shall be offered to his name, and a pure offering. O glorious day! and glorious that work which is to usher it in. Nor would this be the means simply of sending the Gospel of salvation to six hundred millions of heathen, but it would,

1. *Greatly promote religion among the churches at home.* This missionary work employs every church in building its part of the house of the Lord. Hence, each becomes employed in advancing that which is dearest to the hearts of all. Would not this tend at once to kindle that flame of mutual love, which would soon spread a new and glorious lustre over the whole of Christendom? Besides, the work calls upon every individual, in every church, to build up his share of the walls of that heavenly Jerusalem which each prefers above his chief joy. Here, again, how powerfully does this unity of object tend to promote a unity of heart, and not only so, but a unity of views also.

Every individual, by putting his hand to the work, commences a new sort of life. Now, in all that he plans, as in all that he executes, he thinks of Christ, of his kingdom, and the salvation of sinners; and he inquires, how can I best increase my industry, improve my economy of living, and divide my income, so as most conveniently to secure my share—in what? In the glorious work of diffusing light, peace, joy, and salvation throughout the whole of this benighted, distracted, wretched, perishing world. Thus his heart swells with the greatest object that was ever presented to finite comprehension. With a mind thus elevated, with

a heart beating strong for the renovation of the world and the eternal welfare of all men, he labors in his field, he goes to his shop, he enters his counting-room: all that he puts his hand to is hallowed; for he has covenanted to build the house of the Lord, and his vows must be paid. He must therefore sacredly regard all his occupations, that he may not be incommoded by his annual contribution, and that he may by no means be wanting in his part. Thus directly does the work tend to lead each individual, in all his transactions, habitually to contemplate the cause of Christ as his own, and himself as a daily laborer in that cause. Whoever heartily espouses the missionary interest must do this; and when every Christian does this, will there not be a revival of religion in the churches?

Again, behold each individual, each church, daily in their closets, and weekly in the sanctuary, devoutly supplicating wisdom from on high, to guide them in the choice and education of some pious youth, whom they may consecrate to the Lord, set apart for the work of the ministry, and send as their messenger to the heathen. Behold him fed, and clothed, and taught by their charities; nurtured by their daily supplications; and sent forth, the object of their affections and the subject of their benedictions and prayers. Their hearts go with him to the field of his labors; they are deeply interested in every thing that concerns him; they cease not to implore grace for the comfort of his heart and the success of his labors; they wait, anxious to receive tidings from him and the flock which Providence has placed under his care; and thus a portion of the heathen world becomes attached to every Christian congregation. Is not the work suited to produce all this in the hearts of all who are engaged in it? And when any church is thus engaged, is not religion revived in that church?

But if each church presents such a picture of life, activity, zeal, and prayerfulness in the cause of God, what must be the appearance of all the churches of Christ, when thus engaged in the universal diffusion of his glorious Gospel? Now the glory of the Lord has risen upon the churches. Zion has shaken herself from the dust, put on her beautiful garments, and shines forth "fair as the moon, clear as the sun, and terrible as an army with banners!" *Terrible* not only to the idols of the heathen, but also to such as are at ease in Zion. What else would be so likely to awaken the thoughtless, confound the infidel, and stop the mouths of gainsayers? Until Christians do take up the work with a zeal and activity answerable to their belief and hopes in the Gospel, the unbeliever may continue to say—and how cutting is the reproach—yes, sinners may still ask, "If Christians really believe that Christ has tasted death for every man, that there is salvation in no other, and that a great part of the world are actually perishing in ignorance of this only Saviour of sinners; if they really believe all this, why do they not concern themselves to have this Gospel made known to every creature? Why has this been neglected so long?"

And, alas! the heathen join in the same bitter reproach. The missionary tells them that he has come to proclaim to them a SAVIOUR, the Son of God, who has shed his blood to atone for the sins of the world; and who has commanded his servants to publish the glad tidings everywhere for the salvation of all men. "When," says the pagan, "did this Saviour die?" "Eighteen hundred years ago," replies the missionary. "When did he command his servants to publish everywhere these good tidings?" "Just before he ascended from earth to heaven, which was shortly after his death and resurrection." "Surprising!" says the pagan.

"If you Christians have known all these things, and really believe that 'where there is no vision the people perish!' how could you leave so great a part of the world for so many generations, without coming sooner to tell us of this only way in which we can be saved?" What can the missionary say? This is not idle fancy; it is matter of distressing fact.

O Christians, is it not time to arise and pluck this dreadful weapon from the hand of idolatry abroad, and infidelity at home?

Until Christians undertake in good earnest to evangelize the world, their creeds and their conduct will be contradictory, sinners will be quick to see it, and when they see it, they will be hardened in unbelief.

But, on the other hand, let all Christians zealously engage in this work, and how different would be the consequences! The unbeliever would behold and wonder, and confess that the religion which can influence men to do and suffer so much, without any temporal reward, to procure the happiness of others, is not a fiction, but a solemn truth; and that he must possess it himself, or be lost for ever. It is only when Christians *act* in conformity to their profession, that they cause their light to shine before others, and that others, seeing their good works, are led to repent and glorify God.

Besides, the greater the zeal of the churches for the salvation of souls abroad, the greater will be their zeal for the conversion of sinners at home. The more missionaries they send to other countries, the more will they send to the destitute parts of their own land. The more Christians desire and seek the prosperity of religion in one place, the more they will desire it in another. Such is the nature of that divine love which Christ sheds abroad in the hearts of his people. It is a universal love. This is not naked

theory. It is sentiment founded on matter of plain fact and divine promise.

Look at missionary exertions in England. Do not their public reports tell us, that their domestic missions have gone on increasing in proportion to the growth of their foreign missions? And if we look to our own country, will any one who is at all acquainted with its religious affairs, pretend to say that the same has not been the case here? That *promise* is worthy of being often and emphatically repeated: "There is that scattereth and yet increaseth. The liberal soul shall be made fat, and he that watereth shall be watered also himself."

2. Such missionary exertion would greatly *encourage and strengthen the missionaries now in the field*, and give much greater effect to their labors.

As the work is now carried on, there is but one missionary to more than twelve hundred thousand souls. In some instances a single missionary is quite alone, and two, five, ten, or fifteen hundred miles from any fellow-laborer. In some cases, again, a number of missionaries are together, and have but a few thousand souls around them; but more commonly you see one or two at a station, in the midst of ten, fifty, or a hundred millions of souls, with no other laborer to help forward the conversion of the surrounding multitudes.

Thus situated, what can the missionary do? He is a *man*, and has but the strength of a man; but the burden of a hundred laborers is laid on one, and he feels its weight. He cries out for help, but it does not come. He casts his eyes over the amazing multitudes thronging around him; and the more he contemplates, the more vast the work before him appears, and the more severely his burden presses upon him. He cries again for help. The churches hear his

call, but are slow to regard it. Perhaps he is encouraged with the hope that by and by some one will be sent to his aid; and it may be that he has no better prospects than that he shall labor in solitude, perhaps be the means of gathering around him, for instruction, a little flock: and then he must die; and there being no one to step into his place, the little flock is scattered, and the labor and expense of his mission are in a great measure lost.

The mode of conducting missions at present, in most cases, is in fact like sending one soldier to storm a fort—five to conquer a province—a hundred to subjugate an empire! Should these soldiers flee from the fight, what wonder? Or should they by a miracle of valor prostrate many of the foe, and effect a standing upon his territory; how long could they maintain their ground, and what would be gained in the end, unless a suitable reinforcement were seasonably sent to their aid, to secure what had been gained?

The missionary sees many ways of advancing the work; he forms judicious plans, and yet, having but half the means of executing them, they lie neglected; or if he attempts to execute them, he either soon fails, or drags them on at the greatest disadvantage; and he is continually under the distressing apprehension that he shall finally fail through want of help, and that thus he shall be found to have labored in vain, and spent his strength for naught.

The missionary, though entirely alone, and under circumstances the most discouraging, ought indeed to stand firm and do the work of an evangelist, putting his trust in God for all that he needs, and for all that the cause requires. Such is undoubtedly his duty. But in devising the wisest methods of conducting missions, the manner in which the minds even of good men will *probably* be affected by circumstances, must come into the account. And it must be

obvious, from a moment's reflection, that such circumstances as have been described—and such circumstances have existed, and do still exist—must tend greatly to weaken the hands and discourage the hearts of missionaries. Those who are alone, will feel it the most severely; but everywhere, according as the magnitude of the labor is disproportionate to the strength of the laborers, it will tend to discourage their hearts, and thus prevent that degree of good which they would do if suitably assisted. To increase the number of missionaries, therefore, is not merely to add the labor of so many hands to the work, but to give a twofold greater efficacy to the exertions of all who are engaged in it, by enabling them to labor at a vastly greater advantage.

3. The *state of those Christians* who, as has been observed, are to be found either *in the midst, or in the vicinity of Pagans and Mahometans*, presents urgent reasons for sending missionaries.

These Christians are numerous, many of them merely so in name; they are degraded, and as really perishing for lack of knowledge as the heathen themselves. They are so closely connected, by country, language, and manners, with Pagans and Mahometans, that a revival of religion among them would not only be for their own salvation, but would be "as life from the dead" to the surrounding nations. Such a revival would be to Africa and Asia much like the Reformation to Europe. The honor of the Redeemer, and the perishing condition of these men, loudly call upon the churches to send missionaries to seek their welfare. How can they thus see their brethren have need, and shut up their bowels of compassion from them? Missionaries ought to be sent immediately, because no more of these persons ought to be left to perish in ignorance; and because the facilities offered through them for widely diffusing the know-

ledge of Christ, are too great, and the duty is too obvious, too imperious, to be neglected a single year longer.

4. The great *provision made for supplying almost all nations with the Bible*, is another reason why the churches should make equal provision for furnishing them with the preaching of the Gospel.

Societies formed for the distribution of the Scriptures are almost innumerable. Great provision is also made, and extensive plans are going forward, for giving the Bible both to heathen and Mahometan nations. In these benevolent plans all seem to unite with zeal and liberality.

But is the distribution of the Bible, in this new era, to supersede the sending of preachers? Is there not some great and alarming error, which makes the churches so zealous in providing for the heathen to *read* the gospel, and so remiss in providing for them to *hear* the gospel? Is not the latter, rather than the former, the great means which Christ has ordained for evangelizing the world? Why, then, should the order which he has prescribed be reversed? especially when it is considered that in heathen nations *all* have ears to *hear* the gospel, while, comparatively, but *few* of them, through their great ignorance, could *read* the Bible, if given to them in their own language. Besides, as to those who might be able to read, their degraded minds are so deplorably darkened, and so completely absorbed in every thing that is hostile to the purity of the gospel, that while perusing the mysteries of godliness, were any of them interrogated, as Philip asked the eunuch, "*Understandest thou what thou readest?*" would he not answer, as the eunuch did, "*How can I, except some man should guide me?*" Acts 8 : 31.

The fault is not that Christians have too *much* zeal for giving the Bible to every creature. This can never be. The fault is rather that they have too *little* zeal for sending

missionaries with the Bible, to preach it. Unless the churches will come forward, and give to the preaching, the simple *preaching* of the gospel, that preëminence which Christ has given it, will they not find, by and by, that they have labored much, and expended much; and that it has issued in little else than the disappointment of their hopes, and the waste of their liberalities? And would not this soon extinguish a noble and almost essential part of that zeal which must eventually carry the Gospel to every creature, and thus reduce the Christian world to her former apathy, from which she is now so fast emerging?

Now, the churches have it completely in their power to prevent these deplorable consequences, by hastening to the field a reasonable number of missionaries. Let this be done, and every correct translation of the Scriptures, which otherwise must be of but little use, would become of unspeakable value; and the numerous institutions and societies, and the great zeal and patronage enlisted for the distribution of the Scriptures, would become a vast engine in the promotion of Christian knowledge.

5. The *ease* with which the churches might send out the requisite number of missionaries, is another reason why they should do it.

The more easy and palpable any duty is, the greater is the guilt of neglecting it. But to many, it is to be feared, missions are one of those things which they do not like to consider, lest they should find their duty to be such as they are not willing to perform.

When Christ commands his disciples to evangelize all nations, he does not require them to perform the work of conversion on their hearts. This is his own prerogative. He only requires them to use the appointed means to this end; this is, *to preach the Gospel to every creature.* Now,

if Christians will come forward and do their part of the work, will Christ fail to do his? If they will fulfil his *command*, and go and teach all nations, will not he fulfil his *promise*, and cause all nations, whom he has made, to come and worship before him?

It is true, that thus to preach the Gospel in all the world is a great and arduous work. Taken up by a few, as before observed, the burden would be intolerable; but if each one will bear his part, the burden will be light. If all will put forth but moderate exertions, all that is required of Christians, as their part, will soon be done. With what ease, as has been shown, the whole number of missionaries might be furnished! With what ease might they all be supported!

O, that Christians of all denominations would duly consider the infinite magnitude of this work, and the ease with which they might accomplish it! Indeed, the whole matter appears so plain, that if any pious person would give it the slightest consideration, it does seem that he must see a cloud of overwhelming arguments to convince him of his duty, and of motives not less overpowering, to persuade him to do it.

Should we undertake, by a course of reasoning, to prove to any pious Christian that he and every other man ought immediately to espouse the cause of missions, and zealously engage in this work of evangelizing the world; instead of waiting to be convinced by arguments, that such was his duty, would he not impatiently exclaim, "Forbear, I pray you. Do not think me an infidel. Hinder me not with your arguments. I am not only convinced, but I am ready to act. Why should you think me so blind as not to understand my dearest Lord, when he so plainly commands his disciples to evangelize all nations? or why should you think me so selfish as not to be willing to do my share in this most

blessed work? Why should you labor to convince me that the churches are perfectly *able* to comply with their Lord's direction, as though I thought he could command an unreasonable and impracticable thing? and as though I had no discernment to see that the work, great as it is, if divided among the whole mass of Christians, would leave but a small share for each to do? Why do you strive to show me that the salvation of a world of immortal souls is an object infinitely surpassing in magnitude our highest comprehension, and that an obligation equally great binds every Christian to exert himself to the uttermost to accomplish it? Why would you convince me of this—as though I have not yet learned from the Saviour that a single soul is of more value than the whole world; or as though I had no belief in those endless woes which await every soul that is out of Christ, or in those everlasting joys which are prepared for all who believe in him; or as if I had no heart to *feel* for the heathen—no desire for their salvation? Why, as though I were an alien from Israel, must I be beset with arguments to show me, that when Christians shall all thus come forward to the help of the Lord, then religion will be revived in the churches, and the ways of Zion will rejoice; she will be as a city set on a hill, whose light will shine through the darkest and most distant parts of the world; then Jerusalem will be a praise in all the earth; Zion will appear glorious, and her King will be exalted high above all nations; then will the heathen cast away their abominations, cease the adoration of their senseless gods, throw their idols to the bats and the moles, and join in that heavenly anthem, 'Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and

nation, and hast made us unto God kings and priests.' Rev. 5 : 9, 10, 12 ; Isa. 62 : 2 ; Isa. 61 : 11 ; Isa. 62 : 3 ; Isa. 2 : 2. Then will Christ 'see of the travail of his soul, and be satisfied ;' for 'he shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession.' 'The heathen shall fear the name of the Lord ; the Gentiles shall see his righteousness, and all kings shall behold his glory :' 'for everywhere the name of the Lord shall be great among the heathen, righteousness and peace will spring forth before all nations, and Zion will be a crown of glory in the hand of the Lord, and a royal diadem in the hand of her God.' 'For in that day the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it and be saved.'

"Yes," exclaims the Christian, "I believe that such are the glorious things which are spoken concerning Zion, and the assurance that such a blessed period awaits this guilty world gives me joy unspeakable. Nor am I so ignorant as to suppose that this millennial glory will ever overspread the world by any other means than the power of the Holy Ghost, accompanying the preaching of the Gospel to every creature."

Would Christians awake and cause the Gospel thus to be preached in all the world, we might be sure, from divine promise, that the glorious period would at once be ushered in. Will God thus bring to the birth, and not cause to bring forth ? No, as soon as the churches awake to their duty, as soon as Zion thus travails, she will bring forth her children—"a nation shall be born at once." Isa. 66 : 8, 9.

Blessed era, when Satan's kingdom shall be overthrown ; when a world, dead in sin, shall be raised to spiritual life, and joys everlasting ; when all nations shall glorify the Sav-

iour and exalt the name of Jehovah! O Christians, fly to the work; do it with your might; the motives to it are infinite; now is the accepted time. The heathen are before you; their present miseries and their impending ruin call upon you to hasten to them the word of life; your Redeemer bids you go and pluck them as brands from the burning: to-day if ye will hear his voice, harden not your hearts.

O ye blood-bought churches of Christ, let the cry among you be, "Whom shall we send, and who will go for us as our messengers to the heathen?" And O, ye pious youth, in Christ's strength, let the echo among you be, "Here are we, send us." Most happy, most blessed will be the individual, the church, the nation, who shall be earliest, longest, and most faithful in his glorious work. And may the God of all grace mercifully bestow this greatest of all blessings upon America, her churches, and her youth. AMEN.

The above is the joint production of the Rev. GORDON HALL, and the Rev. SAMUEL NEWELL, late American missionaries at Bombay, India. The Rev. Mr. Newell was removed from his earthly labors and entered into rest, May 30, 1821. The Rev. Mr. Hall, after having just addressed to the American churches another circular, breathing the same spirit as the above, departed this life on the 20th March, 1826.

No. 139.

CONTENTMENT IN HUMBLE LIFE.

A MEMOIR

OF

THOMAS HOGG.

On the Sabbath, January 9, 18—, as I was proceeding in the services of the day, my attention was attracted by a wretched object seated in the nave of the church. There was an air of devout seriousness about him, under all the disadvantages of tattered garments and squalid appearance, which afforded a favorable presentiment to my mind. When the service was over, the stranger disappeared.

Conceiving that he was a poor passing beggar, who had been allured within the precincts of God's temple by the

fire in the stove, I made no inquiry about him. To my astonishment, however, on the following Sabbath the same object presented himself, and took his station, as before, near the stove. He seemed to be a man decrepit with age: his head, resting upon his bosom, which was partly exposed, betokened considerable infirmity. Under a coarse and dirty sackcloth frock, was to be seen a soldier's coat patched in various places, which was strangely contrasted with the cleanliness of his shirt. His whole appearance was that of the lowest degree of poverty. The same devout attention to the services of the day, which I had remarked on the previous Sabbath, inspired in me a hope, that he was a spiritual, though humble worshipper of that common Father, a disciple of that common Saviour, at whose footstool we were prostrating ourselves in united adoration.

When the service was concluded, I inquired who the old man was. "Sir," replied my informer, "he is a person who works at the blacksmith's shop; he is a remarkable man, and carries about with him a Bible, which he constantly reads."

A secret pleasure stole through my heart at this delightful intelligence; and I could not but feel gratified at the prospect of seeing a man, who, under such appearances of misery, made the word of God his companion and guide.

Having taken an early opportunity, in the course of the week, to pay him a visit, I found him standing by the side of the forge, putting some links of iron wire together, to form a chain to suspend scissors. The impressions of wretchedness excited by his first appearance, were now greatly heightened by the soot, which, from the nature of his occupation, had necessarily gathered round his person. After a few general observations, I went to Mr. H. S., the master of the shop, and from him learned some particulars of the poor man's history. He informed me, that on Tuesday the 4th of January, in the severely cold weather which

then prevailed, this destitute object came to his shop, almost exhausted with cold and fatigue. In his passage through the neighboring village of P———, he had been inhumanly pelted with snow-balls by a party of boys, and might probably have perished, but for the humanity of some respectable inhabitants of the place, who rescued him from their hands. Having reached Mr. S.'s shop, he requested permission to erect, in a shed which adjoined the shop, his little apparatus, consisting of a slight table, with a box containing his tools. The benevolent master of the premises very kindly desired him to come in, and stationed him near the forge, where he might pursue his work with advantage by the side of the fire. In the evening, when the workmen were about to retire, Mr. S. asked him where he intended to lodge that night. The old man inquired if there were any ox-stall or stable near at hand, which he might be permitted to occupy? His kind benefactor offered his stable. Accordingly, the poor creature, with his box and table upon his back, accompanied Mr. S. home, where as comfortable a bed as fresh straw and shelter from the inclemency of the weather could afford was made up. One of Mr. S.'s children afterwards carried him some warm cider, which he accepted with reluctance, expressing his fears lest he should be depriving some part of the family of it.

Early the next morning Mr. S. went into the stable, and asked the poor stranger how he was. He replied, "I am very happy." Having risen from his straw bed, and dressed himself—for he always took off his clothes at night, and wrapped himself in a blanket which had been given him—he soon joined his hospitable friend, and resumed his post by the side of the forge. This station Mr. S. humanely allowed him to retain as long as he needed it, and, to his honor be it spoken, he contracted so great a regard for the good old man as to be unable to speak of him, even at this time, without emotion. I have heard him declare that

he never learned so complete a lesson of humility, contentment, and gratitude, as from the conduct of this man. Little did he think, at this time, how soon his lonely guest was to become an inhabitant of that blissful world where there is neither sighing nor sorrow, "where the wicked cease from troubling, and the weary are at rest." Little did he think that so soon that unsightly and despised body should be gathered to its dust, to be fashioned ere long "like unto Christ's glorious body," a fit casket for the inestimable jewel of a soul cleansed in the blood of the Redeemer from all earthly impurities, and made "meet for the inheritance of the saints in light." What a lesson, this, on the duty of prompt and cheerful attention to the wants of the stranger and the destitute! What a comment on the gracious declaration of our Saviour, "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me."

The poor creature's days and nights continued to be passed much in the manner above described; with the exception, that he had exchanged the stable, at night, for the shop, which was warmer, and in which Mr. S. permitted him to remain, as soon as he was satisfied respecting his principles. He daily pursued, with exemplary diligence, his humble employment of making chains and skewers, although, as I afterwards learned, he was unable, even with success in disposing of his wares, to earn more than sixpence or sevenpence a day.

Mr. S. added, that he believed him to be a sincere Christian; that he always carried a Bible with him, which he used attentively to read, when least liable to interruption; and that he never partook of any of his slender meals without first taking off his hat, and, as was judged from his attitude and the motion of his lips, imploring the blessing of Him who clothes the lily and feeds the young ravens, but whose special mercies are reserved for those who put their trust in him; and who not only commands us, whether we eat or drink, or whatever we do, to do all to his glory,

but encourages even the most afflicted and indigent of his faithful followers to be "careful for nothing, but in every thing with prayer and thanksgiving to let their requests be made known unto him," and that he will supply all their needs, both for body and soul, if not in the way most congenial to their wishes, yet in that which shall most conduce to their spiritual and eternal welfare.

This poor man's conduct was uniformly consistent with his Christian profession. Never does his protector recollect hearing an angry word or a murmuring expression from his lips; although, in addition to his bitter poverty and privations, he was frequently tried by the impertinent curiosity and irritating remarks of persons who came into the workshop where he was carrying on his humble operations.

The first Saturday which he spent in this village, Mr. S. particularly remarked, that at an early hour in the afternoon he put by his work, and began to hum a hymn-tune. He asked him if he could sing. "No, sir," he replied. "I thought," added Mr. S., "I heard you singing." "I was only composing my thoughts a little," said the good man, "for the Sabbath." What a contrast to the busy worldliness which so often devotes the Saturday evening to more than the ordinary fatigue and bustle of secular pursuits, intrenching on the very limits of the Sabbath, and unfitting both the mind and body for a vigorous discharge of its duties, and the enjoyment of its hallowed pleasures! How much more fervent and delightful would be the hours of this privileged season, if, whenever practicable, Christians would endeavor, before the close of the preceding day, to forget their worldly cares, and to attune their hearts to the spiritual feelings of this interval of sacred rest!

On receiving the communication of the foregoing particulars, I was induced to return to the poor stranger, with a view to converse with him a little. There was a peculiar bluntness in his manner of expressing himself, but it was very far removed from any thing of churlishness or incivili-

ty. All his answers were pertinent, and were sometimes given in such measured terms as quite astonished me. The following was a part of our conversation: "Well, my friend, what are you about?" "Making scissor-chains, sir." "And how long does it take you to make one?" With peculiar archness he looked up in my face, for, as was before observed, his head always rested upon his bosom, so that the back part of it was depressed nearly to the same horizontal plane with his shoulders, and with a complacent smile, said, "Ah! and you will next ask me how many I make in a day, and then what the wire costs me, and afterwards, what I sell them for." From the indirectness of his reply, I was induced to conclude that he was in the habit of making something considerable from his employment, and wished to conceal the amount of his gains. But when I became better acquainted with his manner, and found that, after his utmost exertion, he could scarcely obtain the meagre pittance before mentioned, I perceived that his apparent reluctance to make known his poverty, proceeded from his habitual Christian contentment. I next asked him why he followed his present vagrant life, in preference to a stationary one, in which he would be better known and more respected. "The nature of my business," he replied, "requires that I should move about from place to place, that, having exhausted my custom in one spot, I may obtain employment in another. Besides," added he, "my mode of life has, at least, this advantage, that if I leave my friends behind me, I leave also my enemies." When I asked him his age, he replied, with a strong and firm voice, "That is a question which I am frequently asked, as if persons supposed me to be of a great age; why, I am a mere boy." "A mere boy!" I repeated, "and pray, what do you mean by that expression?" "I am sixty-five years of age, sir, and with a light heel and a cheerful heart, hope to hold out a considerable time longer." Indeed, he seemed always happy; even in the period of his subsequent

extreme suffering, his bosom appeared scarcely capacious enough for his joyful feelings. I can do but little justice to the hilarity of his heart, for it was a matter of astonishment to all who witnessed it. The spring of his cheerfulness was religion. Nothing seemed to damp his confidence in God.

The divisions which distract the church of Christ being alluded to, I lamented that there should be any separation between men whose hopes and interests are the same. He immediately rejoined, in his native sprightly manner, "No matter; there are two sides to the river:" intimating, as I concluded, that although separated for a time by the waters of discord which flow between them, all who are the true servants of Christ are pursuing the same direction, and will find their course terminate at the same point. There were many other instances of his readiness in reply, which have escaped my recollection.

In the midst of the din of business, the roaring of the forge bellows, and the deafening noise of the hammer and anvil, I regret that I had but little opportunity of entering deeply into religious subjects. What, however, he said, though I cannot recollect the particulars, gave me an exalted idea of his contentment, cheerfulness, and genuine piety.

Before I took my leave of him, I asked how long he intended to remain in the village. He answered, "I do not know; but as I have houseroom and fire without any tax, I am quite satisfied with my situation, and only regret the trouble I am occasioning to my kind host."

From that period to the 20th of the month, being much engaged with domestic concerns, I saw but little of him. On the morning of that day I met him creeping along under a vast burden, having previously heard that he had set out on the preceding Monday, on a journey to Bristol, to procure a fresh stock of wire. There he had nearly expended his little all; and, with half a hundred of wire upon his

back, and three half-pence in his pocket, the sole remains of his scanty fund, he returned on foot to this place. He had been two days on the road, and had passed the intervening night before a coal-pit fire in the neighboring village. The snow was lying deep upon the ground, and the scene was altogether desolate beyond description. I was glad once more to see him, and accosting him, inquired if he were not very tired. "A little, a little," he replied. Then taking off his hat, he asked if he could execute any thing for me. I gave him an order for some trifling articles, which he brought to me on the following Wednesday. He came to my house just as I was engaged on particular business; I went out, however, for a few minutes, and, after paying him for the articles, entered into conversation with him. He repeated many admirable adages, with which his memory appeared to be well stored, and incidentally touched upon the word *cleanliness*. Immediately I added, "Cleanliness is next to godliness," and seized the opportunity which I had long wanted, but from fear of wounding his mind, hesitated to embrace, to tell him of the absence of that quality in himself. He with much good nature replied, "I believe I am *substantially* clean. I have a clean shirt every week; my business, however, necessarily makes me dirty in my person." "But why do you not dress more tidily, and take more care of yourself? You know that God has given us the comforts of life that we may enjoy them. Cannot you afford yourself these comforts?" "That question," said he emphatically, but by no means rudely, "you should have set out with. No, sir, I cannot afford myself these comforts."

His long fustian trowsers concealed nearly the whole of his foot; but about the instep I thought I perceived considerable inflammation, and made inquiry respecting it. "Oh, it is nothing particular," said he; "it is a little tender." Perceiving that he had a miserable pair of shoes upon his feet, I asked him if he thought he could wear a pair of

mine. He said he felt obliged to me for my kind intention, but he would not trouble me. I however fetched a pair, and with much persuasion made him accept them. He expressed himself much gratified; only adding, with his accustomed humility, that they were too good. I mention these circumstances, in themselves trifling, to show how very different was the conduct of this poor man from what might have been expected from a person in his destitute condition. I am persuaded that it was not apathy or pride, but a far higher principle, that thus had taught him, in whatever situation he was, "therewith to be content."

My engagements now requiring my presence elsewhere, I left the poor creature for the present, by the side of my kitchen fire, determining to see him the next day, and to have some farther conversation with him.

When I visited him, I found him in his usual station, working upon his chains. He was sitting—a posture in which he did not often indulge. I requested to look at his foot, for it was turned away from me towards the wall. With the greatest astonishment and alarm, I found the whole leg, from the foot to the knee, very black and prodigiously swollen. He continued to manifest his usual cheerfulness. "I must insist," said I, "upon your allowing something to be done to it. The doctor is expected in the village to-day, and you must see him; I will give orders for him to call upon you." "That is kind, *very* kind," he replied. At this moment some ignorant prattler in the shop was exclaiming, in a very vexatious and offensive manner, that he would not have such a leg—taking off his hat—for *that* full of guineas. The old man looked up somewhat sharply at him, and said, "Nor I, if I could help it." The other, however, proceeded with his canting, when the afflicted creature added, "You only torture me by your observations." This was the only instance approaching to impatience witnessed by those who had the most constant access to him.

I proposed getting a bed for him, for I found that of late he had slept in one corner of the workshop upon the bare earth, without his clothes, the blanket, as customary, being wrapped round his shoulders. We wished to procure him a bed within some habitable abode; but he preferred remaining where he was, and requested us only to provide for him some clean straw. As he seemed fixed to his purpose, we consented to comply with his wish; and, after arranging every thing as well as we could for his accommodation, I mentioned my intention of immediately sending him some warm broth, which he declined with his usual answer, "I have had enough; it would be intemperate." I then left him under the care of his worthy friend.

The next morning I visited my patient as early as I could, and was greatly alarmed to find that the swelling and blackness of his leg had increased, and were now extending themselves rapidly towards the vital parts of his body. The blood which had oozed from his wound had literally soaked his straw bed, and his leg was unprotected from the friction of the straw, and was exposed to the cold air; for his extremities, when I came into the shop, were entirely naked. He was at times delirious, and his whole frame was in a degree convulsed; but he dozed during the greater part of the day. Nothing could exceed this picture of misery! Having attended to his immediate wants, I went up by his side, and gently inquired how he was. From his head being muffled, in his blanket, he did not hear me. Mr. S. removed the clothes, and asked, "How are you?" "Happy, happy!" was the reply. "I am truly grieved, my friend," I said, "to see you in this deplorable condition. Are you suffering much pain?" "I am sick," said he, "and very weak." At this moment the arrival of the medical gentleman was announced. I ran to him, and begged that he would come and see this wretched object. He accompanied me back to the workshop, which he had no sooner entered, than I perceived, by an involuntary gesture,

that he had not before witnessed many such objects of misery, even in a very extensive country practice. He at once informed me there was but little hope of life. Warm fomentations, and large doses of bark and port wine, he said, were the only remedies. Of course no time was lost in administering them. I had previously provided a bed in a neighboring house, and informed the suffering patient of my wish to remove him to it, and my anxiety that he should take the medicines prescribed. He very meekly submitted to all I proposed, saying that he was willing to take any thing: but he added, "One night more, and I shall be beyond this world."

The next morning, Saturday, I found him lying in the comfortable bed to which we had carefully removed him the preceding evening, in his usual calm and contented frame of mind, willing to live, but still more willing to die. I cannot describe the dreadful appearance which his whole body now assumed. His leg was again fomented, and he partook of some broth with eagerness, but his dissolution was evidently drawing near. His speech was almost unintelligible. Delirium became more frequent, and his hands were often apparently employed in the task to which they had been so long habituated, making links for chains: but, alas, it was a fruitless effort, no wire was now near him, no chains were the result of his labors. By addressing him, you seemed for a moment to recall his mind from its aberrations, and during such intervals he was perfectly collected. His respiration became more and more hurried. Finding that there was scarcely a ray of hope of preserving his life, I requested that he should be allowed to remain quite quiet upon his bed, being simply supplied with what sustenance was necessary. After his attendants were gone, I sat down by his bedside, and said to him, "I am afraid you are very ill; but I trust you have no fears respecting your future happiness, should it please God to summon you to appear before him?" He opened his eyes, and instantly said,

"Fed by his hand, supported by his care,
I scarce can *doubt:* why then should I *despair?*"

"Ah, my friend," I rejoined, "what an inconceivable blessing it is to have the Son of God for our friend!" "It is, it is!" said he, in a tone and manner that indicated that he was accustomed to look to God through that Divine Mediator, and that he was practically acquainted with the truth of that scriptural declaration, To them that believe, Christ is precious.

Seeing his spectacles lying upon his pillow, I said, "There are your spectacles; but I do not think they have brought your Bible: I dare say you would like to read it?" "By and by," he replied: "I am pretty well acquainted with its contents."

All his fire had now expended itself. I found him articulate so indistinctly, and he appeared so exhausted, that after commending him to the protection of his God and Saviour, I took my leave of him. As I was departing, he said, "You have done your duty to me, I can say it without flattery."

Alas! I pray God to pardon my coldness, my inactivity, my general remissness! May I learn more diligently to work while it is called to-day, since the night cometh in which no man can work! Oh, how many opportunities of doing or receiving good do we suffer to pass unimproved, not knowing their value till they are for ever beyond our reach!

On Sabbath morning, the knell too well convinced me that my humble friend was no more. I hastened to his chamber. His happy spirit had fled to the bosom of his Maker. He died about two o'clock in the morning without a sigh. His last word was, in answer to the question, How are you? "Happy"—a happiness built upon a solid foundation; for, notwithstanding his afflictions in this world, the Saviour was his friend, the Holy Spirit was his comforter, and God was his portion and exceeding great reward.

I could not avoid adverting, in my discourses on that day, to the happy circumstances of this departed saint, who, without a friend, excepting those whom Providence had unexpectedly raised up in his necessity, and without any earthly comforts, had so completely divested himself of every murmur and complaint. Surely, nothing but divine grace could have enabled him thus to triumph in tribulation. It was in the school of Christ, as I have before remarked, that he had thus learned, in whatsoever state he was, therewith to be content.

It has been already mentioned, that this poor man was a regular frequenter of divine worship, and a diligent reader of that holy book which was able to make him wise unto salvation, through faith that is in Christ Jesus. I add with much pleasure, what might have been anticipated, that he was also "a man of prayer." The first night of his taking to his straw bed, being exceedingly indisposed, he retired before the men had left their work. Mr. S. missed him from the shop for a considerable time; and going into an adjoining storeroom in which no business was done, he found him in the posture of devotion, praying to his "Father who seeth in secret." This, no doubt, was his constant practice; but as Mr. S. and his men usually quitted their work before the old man retired to rest, his habits of secret communion with God were now for the first time discovered. He was one of the last of men to sound a trumpet before him; so that it is impossible to ascertain to what extent he carried his habits of prayer and reading the Scriptures, in addition to those sacred meditations which doubtless cheered his mind throughout the day, in the midst of his solitary and monotonous employment.

In an early stage of our acquaintance, I had learned that he had a considerable taste for versification, and that he used occasionally to amuse his leisure hours by composing a poem. My first step, therefore, after his decease, was to get possession of his manuscripts, of which I found two

books of considerable thickness, which appeared to be duplicates. From them I was confirmed in the opinion, if indeed I needed any farther confirmation than what my own eyes and ears had witnessed, that his religious principles were strictly consonant to that holy book which he so much valued, and which he made his companion and guide. In a blank leaf of his Bible is written, "Thomas Hogg, born in Jedburg, 1753.

> "Yes, dust and ashes is my proper name—
> 'Ready to perish,' is my title clear.
> From two poor rebels, I their offspring came,
> My first, my native attribute is fear:
> Yet, let thy love on this dark void descend,
> All shall be safe—the Three in One my friend."

The poem ends with a prayer to be "built up in wisdom and usefulness."

Upon the cover of the book in which he has entered his poems, I find the following passages: "To you, O men, I call, and my voice is to the sons of men." Prov. 8: 4. "Hear, for I will speak of excellent things." Prov. 8: 6. "Thy statutes have been my songs in the house of my pilgrimage." Psalm 119. "And they sung a new song." Rev. 5: 9.

I regret that an epitaph which he composed for himself cannot be found. He once repeated it to Mr. S., and promised to give him a copy of it; but death put a stop to that, as well as to many other intentions. His longest poem, which consists of nearly two thousand lines, is entitled "The Flower Knot, or Guidepost." In a short preface he states, that "twenty lines or thereabouts were the most he could compose in a week; and sometimes he had written none for half a year or longer." The chief subjects of his poem are thus arranged by himself: "Introduction, holiness, prudence and reason, wit, honesty and decency, sympathy, gratitude, hope, humility, temperance, chastity, passion, power, truth, wisdom, love, faith."

The particulars which I have been enabled to gather of my humble friend's history, in addition to what has already been related, are very few. He was a namesake of the Ettrick Shepherd, and a fellow-countryman, but I am not aware that they were related. He was brought up, I find, in a religious family; and in his youth had serious impressions of eternal things upon his mind. These, however, grew feebler by intercourse with the world, although they do not appear ever to have entirely forsaken him. He left his home at an early period of life, and for some time carried hardware about the country. This business becoming unproductive, about fourteen years since he took to the employment in which I found him engaged, making scissor-chains and skewers. Twenty-nine long years had passed, he told me, since he had visited his native place; nor could I learn what had alienated him from his family and friends. A hedge, or a stable, was to him an asylum of peace—the habitation of contentment; for he carried that tranquillity within him which was not to be ruffled by the adventitious circumstances of life. The vagrancy of his life necessarily exposed him to much hardship; and his pious soul must have been frequently "vexed with the filthy conversation of the wicked." Whether he had the habit of boldly reproving the sinner, when he daringly violated the laws of his God, I cannot affirm, not having been present on any such occasion; but, judging from his ordinary freedom in expressing his mind, and from his courage in sustaining many of the ills of life, I should imagine he would suffer few opportunities to pass of reproving or exhorting, where prudence and discretion marked out the duty. Sometimes, doubtless, his mind must have been depressed by anxious fears, or disappointed hopes. There were seasons when the "candle of the Lord" did not shine so clearly upon his path as at other times: during such periods he used to sing Addison's beautiful version of the 23d Psalm, to which he added a verse of his own composition, which I have in vain

endeavored to find. He called it the Traveller's Song. It was peculiarly appropriate to his own case, exposed as he was, solitary and wandering, with none to look up to for support or protection, but the Helper of the friendless.

Thus have I presented a faithful, though imperfect history of a poor man, who, in the lowest depths of poverty, evinced such remarkable contentment and cheerfulness under severe sufferings, as may well excite us to godly jealousy, and animate us to aspire after like precious faith; a man who showed no symptoms of a desire to hurry from life, yet was ready at all times to obey his great and final summons, and the practical language of whose life was, "To me to live is Christ, to die is gain."

Reader, how does this simple tale call upon you to adore the Father of all mercies, who graciously furnished a poor object, in the lowest depths of earthly misery, with principles capable not barely of supporting him, but of enabling him to soar far above the afflictions of mortality! No one, I feel assured, can doubt whence this man obtained his transcendent faith. It was of no common stamp: it was not the spontaneous growth of the human heart; it must have come from heaven.

Permit me, then, to remind you, that the same faith which supported him, the same principles by which he was actuated, may be obtained by you. The Divine Spirit, who implanted them in the subject of this memoir, offers to produce them in you. And can I wish you a richer gift? Can I take my leave of you in a more affectionate manner, than by praying that the same Spirit would make you like-minded with this humble but exemplary follower of a suffering and crucified Saviour?

No. 140.

THE

SEAMAN'S CHART:

AN ADDRESS

BEFORE

THE PORTLAND MARINE BIBLE SOCIETY.

BY REV. EDWARD PAYSON, D. D.

To every one who possesses a particle of the spirit of our Saviour, it cannot but be highly gratifying to contemplate the gradual expansion of Christian benevolence; the wide, and still wider circle of objects, which it has progressively extended its arms to embrace, during the last half century. At the commencement of this period, scarcely a solitary individual was heard to raise his voice in favor of the much-injured and enslaved Africans. Now, their cause is pleaded with success before parliaments and senates; and powerful states make it an object of attention, in their negotiations with foreign powers. Then, excepting in this country, the numerous children of the poor were left, without education or moral instruction, a prey to ignorance and to every species of vice. Now, in many parts of Europe, national societies are formed, and schools established on an extensive scale, to improve at once their morals and their minds. Then, the circulation of the Scriptures was confined within comparatively narrow limits; and of those by whom they were possessed, very few even thought of sending them to the destitute. Now, thousands of hands are open

to distribute, and tens of thousands extended to receive the inestimable gift. Then, the religious interests of the heathen were neglected. Now, the heralds of the cross preach to them, in many different languages, and in widely distant parts of the world, "the unsearchable riches of Christ." Then, no provision was made for the spiritual wants of our own destitute countrymen. Now, means are in operation to furnish them with able and faithful religious instructors. Then, the descendants of Abraham were forgotten, or remembered only to be despised. Now, vigorous and widely extended efforts are made, to effect their conversion to Christianity. Then, too, mariners, composing a numerous and highly useful class of citizens in every commercial country, and forming a kind of connecting link between the different nations and parts of the world, were left to suffer, in their full force, all those moral and religious privations to which their occupation subjects them; so that they might, with very few exceptions, have exclaimed, We are men "whom no one seeketh after: no man careth for our souls." Not only Christian nations, but Christian individuals, while enjoying the foreign productions procured for them by the toils and perils of their seafaring brethren, seemed to forget that they were feasting on "the price of blood"—the blood of neglected and perishing immortals.

But to this long-neglected class of society also, Christian benevolence now extends her hand. Now, the spire of "the Mariner's Church" rises in the midst of commercial cities, pointing the tempest-tossed sons of ocean to a haven of rest above. Now, "the Bethel Flag," under which seamen and landsmen unite to worship Him who governs earth and sea, waves in many of their harbors. Now, Marine Bible Societies are formed; and the chest of every sailor may contain, if he will accept of it, that inestimable treasure, the book which makes men "wise unto salvation."

We rejoice to see, in the "Portland Marine Bible Society," a proof that this recently awakened spirit of concern for the religious interests of seamen lives and breathes among ourselves. We rejoice, my seafaring friends, to see so many of you assembled here, on this occasion. Most cordially do we bid you welcome, a thousand times welcome to the temple of him, who is no less your GOD than ours. Welcome, welcome, weary, weather-beaten sailor, to the place where rest is offered to the weary in the name of Jesus Christ. For you this place is now opened. For you this Bible Society was formed. For you this meeting was appointed. For you our united prayers have now ascended before the mercy-seat of heaven. You it is, whom, as friends and brothers, the speaker now purposes to address.

And why does he address you? Why have we invited and welcomed you here this evening? Because you are our fellow-creatures, our fellow-immortals. Because you are our shipmates in the great ship of this world; and are sailing with us to the shores of eternity. Because you have something within you, which thinks and feels; and that something is an immortal soul: a soul worth infinitely more than all the merchandise which you ever assisted in conveying across the seas; a soul worth more than all the stars which twinkle above you, while keeping your evening watch on deck; a soul, which will continue to live, and to be happy or miserable, when all those stars are quenched in everlasting night. Yes, mark me, shipmates, you have, each, such a soul within you: a soul dear to him who made it; a soul for whose salvation Jesus Christ shed his blood; and for the loss of which, the whole world, could you gain it, would be no compensation.

This precious freight, these immortal souls, are embarked in frail vessels, on the dangerous voyage of life; a voyage, which you are even now pursuing, and which will

terminate, either in the port of Heaven, or in the gulf of Perdition. To one or the other of these places, you are all bound. In one or the other of them, you will all land at death. In which of them you shall land, will depend on the course you steer. These are the reasons why we feel concerned for you; why we address you. We wish you to steer a safe course. We know there is but one such course. We wish you to make sure of a good harbor, in which you may rest quietly, after the toilsome voyage of life is ended. We know there is but one such harbor. We know that this harbor is not easy to find. We know that the sea over which you sail is full of sunken rocks and quicksands, on which many a brother sailor has made shipwreck of his soul. Your voyage is, therefore, exceedingly dangerous. We meet you pursuing this voyage, and wish to speak you.

When you speak a vessel, one of the first questions you ask her is, "Where are you bound?" Allow me to ask you the same question. Ho, there, creature of God, immortal spirit, voyager to eternity! whither art thou bound? Heard I the answer aright? Was it, "I don't know?" Not know where you are bound! Heard you ever such an answer to this question before? Should you hear such an answer from a spoken vessel, would you not conclude its crew to be either drunk or mad? and would you not expect soon to hear of its loss? Not know where you are bound! And have you then, for so many years, been beating about in the fogs of ignorance and uncertainty; with no port in view; the sport of storms and currents; driven hither and thither as the winds change, without any hope of ever making a harbor, and liable, every moment, to strike upon a lee shore? Not know where you are bound! Alas, then, I fear you are bound to the gulf of Perdition; and that you will be driven on the rocks of Despair, which are now right ahead of you, and which, sooner or later, bring up all who

know not where they are bound, and who care not what course they steer. If I have taken my observation correctly, you are in the lee current which sets directly into a gulf where you will find no bottom with a thousand fathom of line. Not know where you are bound! You must then be in distress. You have either unshipped your rudder, or you have no compass, chart, or quadrant on board; nor any pilot who can carry you into the port of Heaven.

And what pilot, you will perhaps ask, in reply, can carry us there? Who can tell us, with certainty, that there is any such port? On what chart is it laid down? And how do we know—how do you know—how can any man know, that what you have now told us is true?

These are fair questions, shipmates, and you shall have an answer; but allow me, first, to ask you a few questions. Should you see a fine ship, well built, handsomely rigged, and completely equipped for a voyage, could any man make you believe, that she built herself? or that she was built by chance? or that she sprung, like a bubble, out of the sea? Would you not feel as certain, that she was the work of some builder, as if you had stood by, and seen him shape every timber, and drive every bolt? And can you, then, believe, that this great ship, the world, built itself? or that it was built by chance? or that it sprung out of nothing without any cause? Do you not feel as certain, that it was made by some great, and wise, and powerful builder, as if you had stood by and seen him make it? Yes, you will say, every ship is built by some man; but he that built all things must be more than a man: he must be God.

Another question: Should you see a vessel go every year, for many years successively, to a distant port, and return at a set time; performing all her voyages with perfect regularity, and never going a cable's length out of her course, nor being a day out of her time, could you be made

to believe that she had no commander, pilot, or helmsman on board; that she went and came of her own accord; or that she had nothing to steer her but the wind? Would you have any more doubt that she was under the command of some skilful navigator, than if you were on board, and saw him? Look then, once more, at this great ship, the world. See how regularly she makes her annual voyage round the sun, without ever getting out of her course, or being a day out of her time. Should she gain or lose a single day in making this voyage, what would all your nautical tables be good for? Now, would she go and come with such perfect regularity and exactness of her own accord? or with no one to regulate her course? Can you any more doubt that she is under the direction of some skilful commander, than if you saw him regulating all her motions? But if the world has a pilot, a commander, who is he? Ay, shipmates, who is he? Is it any of her crew? You know, that if they should all unite their strength, they could neither move her, nor alter her course a hair's breadth. Who, then, can it be? But why need I ask? Who can regulate all the motions of the world, except He that made the world? And remember, shipmates, if God is here to regulate her course, he must be here to see how the crew behave.

Once more: Would a wise owner put a crew on board a vessel, and send her to sea, bound on a long voyage, without a compass, chart, quadrant, or pilot, to be driven just where the winds and waves might carry her, till she foundered, or went to pieces on some rocky shore? No, you reply, no wise owner, no man, that cared any thing either for the ship, or the ship's company, would act in this manner. And would the good, the all-wise God, then, who made the world, and placed us in it, act in such a manner? Certainly not. It would be insulting him to think so. You

may be certain, therefore, that he has taken care to provide a safe harbor, in which, when the voyage of life is ended, we may ride secure from every danger; that he has furnished us with every thing necessary to assist us in shaping our course for that harbor; and that he has provided a skilful pilot, who will carry us into it, if we put ourselves under his care.

And, shipmates, we can tell you, for God has told us, that he actually has done all this. As a harbor, he has prepared heaven for us; a place so glorious, that the sun is not fit to be a lamp in it. Could you grasp the world like an orange, and squeeze all the happiness it affords into a single cup, it would be nothing to one drop of the waters of life, which flow there like a river. For a commander and pilot, he has given us his own Son, Jesus Christ, the Captain of salvation; beyond all comparison the most skilful, kind, and careful commander, that ever seaman sailed under. He can carry you, and he alone can carry you, safely into the port of Heaven. No soul ever found its way into that port without him. No soul which put itself under his care, was ever lost. Finally, for a compass, chart, and quadrant, God has given us the Bible; and most completely does it answer the purpose of all three. By this book, as a compass, you may shape your course correctly; for it will always traverse freely, and it has no variation. By this book, as a quadrant, you may at any time, by night or by day, take an observation, and find out exactly where you are. And in this book, as on a chart, not only the port of Heaven, but your whole course, with every rock, shoal, and breaker, on which you can possibly strike, is most accurately laid down. If, then, you make a proper use of this book, mind your helm, keep a good look-out, and carefully observe your pilot's directions, you will without fail make a prosperous voyage, and reach the port of Heaven in safety. It may not, how-

ever, be amiss, to give a few hints respecting the first part of your course.

If you examine your chart, you will find put down, not far from the latitude in which you now are, a most dangerous rock, called the rock of Intemperance, or Drunkard's rock. This rock, on which there is a high beacon, is almost white with the bones of poor sailors who have been cast away upon it. You must be careful to give this rock a good birth, for there is a very strong current setting towards it. If you once get into that current, you will find it very difficult getting out again; and will be almost sure to strike and go to pieces. You will often find a company of wreckers round this rock, who will try to persuade you that it is not dangerous, and that there is no current. But take care how you believe them. Their only object is plunder.

Not far from this terrible rock, you will find marked, a whirlpool, almost equally dangerous, called the whirlpool of Bad Company. Indeed, this whirlpool often throws vessels upon Drunkard's rock, as it hurries them round. It lies just outside the gulf of Perdition; and every thing which it swallows up is thrown into that gulf. It is surrounded by several little eddies, which often draw mariners into it before they know where they are. Keep a good look-out, then, for these eddies, and steer wide of this whirlpool; for it has swallowed up more sailors than ever the sea did. In fact, it is a complete Hell-gate.

Besides this whirlpool and rock, there are several shoals laid down in your chart, which I cannot now stay to describe. Indeed, these seas are full of them, which makes sailing here extremely dangerous. If you would be sure to shun them all, and to keep clear of the terrible gulf already mentioned, you must immediately go about, make a signal for a pilot, and steer for the straits of Repentance, which you will then see right ahead. These straits, which are very narrow, form

the only passage out of the dangerous seas you have been navigating, into the great Pacific ocean, sometimes called the Safe sea, or sea of Salvation, on the further shore of which lies your port. It is not very pleasant passing these straits; and therefore many navigators have tried hard to find another passage. Indeed, some, who pretend to be pilots, will tell you there is another; but they are wrong; for the great Master Pilot himself has declared, that every one who does not pass the straits of Repentance will certainly be lost.

As you pass these straits, the spacious bay of Faith will begin to open, on the right hand side of which you will see a high hill called Mount Calvary. On the top of this hill stands a lighthouse, in the form of a cross; which, by night, is completely illuminated from top to bottom, and, by day, sends up a pillar of smoke, like a white cloud. It stands so high, that unless you deviate from the course laid down in your chart, you will never lose sight of it in any succeeding part of your voyage. At the foot of this lighthouse you will find the pilot I have so often mentioned, waiting for you. You must by all means receive him on board; for without him, neither your own exertions, nor all the charts and pilots in the world can preserve you from fatal shipwreck.

As you enter the bay of Faith, you will see, far ahead, like a white cloud in the horizon, the high lands of Hope, which lie hard by your port. These lands are so high, that when the air is clear, you will have them constantly in sight during the remainder of your voyage; and while they are in sight, you may be sure of always finding good anchoring ground, and of safely riding out every storm.

I might proceed to describe the remainder of your course, but it is needless; for you will find it all in your chart, the Bible. With this chart, the Society which in-

vited you here this evening, are ready to furnish every destitute seaman; and they do it on purpose that your voyage may be prosperous, and its termination happy.

And now, shipmates, let me ask you one question more. Should a ship's crew, bound on a long and dangerous voyage, refuse to provide themselves with either quadrant, chart, or compass; or, being furnished by their owner with these articles, should stow them away in the hold, and never use them, never mind their helm, keep no look-out, pay no regard to their pilot's directions, but spend their time in drinking and carousing; have you any doubt that they would be lost, before their voyage was half over? And when you heard that they were lost, would you not say, It is just as I expected; but they have no one to blame except themselves? Just so, my dear shipmates, if you refuse to receive the Bible, the book which your Maker and owner has given, to assist in shaping your course; or if you lay this book aside in your chests, and never study it; or if you study it, and do not shape your course by it, nor pay any regard to the directions of Jesus Christ, your commander and pilot, but make it your only object to live an easy, careless, merry life; be assured that you will make shipwreck of your souls, and founder in that gulf which has no bottom; and while you feel that you are lost, lost, lost for ever, you will also feel that you have no one to blame for it but yourselves. You cannot blame God, your Creator and owner; for he has kindly given you his only Son to be your pilot, and his book to be your chart. You cannot blame your fellow-creatures; for, by the hands of this Society, they now offer you this book, "without money and without price." You cannot blame the speaker; for he has now told you what will be the consequence of neglecting this book. O, then, be persuaded to receive it, to study it, and to shape your course by it.

Become yourselves members of this Bible Society, and persuade your comrades to do the same. Wherever you see the Bethel flag hoisted, rally round it. As often as you have an opportunity, visit the house of God on the Sabbath, to hear what Jesus Christ has done for poor seamen. If you see a brother sailor becalmed by the way, or steering another course, lend him a hand, and take him with you. Whenever you are keeping your evening watch on deck, look up, and see the God of whom you have now heard—the God whose name, I fear, some of you "take in vain," throned in awful silence, and darkness, and majesty, on the sky, crowned with a diadem of ten thousand stars, holding the winds and thunderbolts in his hand, and setting one foot on the sea, and the other on the land, while both land and sea obey his word, and tremble at his nod.

This, shipmates, is the God under whom we wish you to enlist, and to whom we wish you to pray. This is the God who now offers to be the poor sailor's friend; and who, in all your voyages, can carry you out in safety, and bring you home in peace. This, too, is the God whom we shall all one day see coming in the clouds of heaven with power and great glory, to judge the world.

Then, at his command, the earth and the sea shall give up all who had been buried in the former or sunk in the latter, and they shall stand together before God to be rewarded according to their works. O then, seamen, landsmen, whoever you are that hear, prepare, prepare for this great day. Yes, prepare, ye accountable creatures, prepare to meet your God; for he has said, Behold, I come, I come near to judgment! And hath he said it, and shall he not do it? Hath he spoken, and shall he not make it good? Yes, when his appointed hour shall arrive, a mighty angel will lift his hand to heaven, and swear by Him who liveth for ever and ever, that there shall be time no longer.

Then our world, impetuously driven by the last tempest, will strike, and be dashed in pieces on the shores of Eternity. Hark! what a crash was there! One groan of unutterable anguish, one loud shriek of consternation and despair is heard, and all is still. Not a fragment of the wreck remains, to which the struggling wretches might cling for support; but down, down, down they sink, whelmed deep beneath the billows of Almighty wrath. But see, something appears at a distance mounting above the waves, and nearing the shore. It is the Ark of Salvation! It is the Life-boat of heaven! It has weathered the last storm; it enters the harbor triumphantly; heaven resounds with the acclamations of its grateful, happy crew! Among them, may you all, shipmates, be found. May the members of this Society, believing and obeying, as well as distributing the Scriptures, save both themselves and the objects of their care. And may every perishing immortal in this assembly, now, while the Ark is open, while the Life-boat waits, while the rope of Mercy is thrown within his grasp, seize it, and make eternal life his own!

No. 141.

THE

SABBATH AT SEA;

OR,

THE HISTORY

OF

SAMUEL NEWMAN.

The Hope, of London, Captain James Adams, of 180 tons, left England about the latter end of April, 1818, with a cargo for the Mediterranean. She chartered again in Sicily, after an intermediate voyage, and loaded fruit, in the spring of the year 1819, for Petersburgh. After another trip to a port in the Mediterranean, she arrived in London towards the spring of the year 1820.

Capt. Adams had for his mate Samuel Newman, a tolerably steady young man, about twenty-six years of age. Newman had early taken to a sea-life, but not before he had acquired the arts of reading and writing, and had received many good admonitions from his pious mother, who had been left a widow when Samuel was about seven years old. The advice and example which he had also had from the teachers of a Sabbath-school, which he attended for two years, the very important portions of Scripture, the instructive hymns, which, as lessons, he had committed to memory, and his constant attendance upon public worship, when a youth, were advantages which he did not at first value so highly as he was enabled to do afterwards.

When he first went to sea he was on board a ship bound up the Baltic, whose master was a sober man and a good sailor. The crew were also rather above the ordinary class of seamen. When he next changed his ship, he changed for the worse; and bad company, worse books, and immoral songs, were productive of associations which led him into the paths of sin and folly. His conscience had often disquieted him, because he knew that he sinned against the light and knowledge which he had acquired before he went to sea. Sometimes he endeavored to pacify conscience, by making himself merry with an extra quantity of liquor; but the misery to which such indulgence would inevitably bring him, was happily too evident for him not to see his danger, and he had grace given to withstand the temptations. Although he had frequently found means to quiet, or rather to stupify conscience for a time, its upbraidings returned oftener than he liked, and he felt that every way of transgression is hard. The Hope, in which he now sailed, might be called a comfortable vessel.

Newman was an excellent sailor, fearless in the ship's duty, diligent, and trustworthy; qualities which had brought him from before the mast, and had advanced him to the

station of mate. In this station his conduct was meritorious; but as to his duty towards his Maker, his mind was thoroughly unconcerned.

When he left the Sabbath-school, he received a Bible, which he had always taken to sea with him, but it was generally left at the bottom of his chest. The very sight of it was, to speak the truth, unpleasant; and its aspect appeared reproachful. He would have liked to make it his friend and companion, because he knew that, were its society acceptable, it could not but make its willing associate happy: yet, for want of resolution; for want of a suitable friend to encourage him; in short, for want of sufficient inclination to consult it, he neglected his Bible, and it was, almost the whole of the voyage, his sleeping fellow-traveller.

Something like this was the state of Newman's mind, when, on the forecastle, looking out ahead, as the Hope came up the pool, he saw a large, lofty vessel riding by herself, with only one jurymast, and totally unlike a merchant ship. He knew that she could not be a king's tender, as she was without a pendant; and while amusing himself with conjecture what she could be, and still more amazed, as he drew near, by perceiving a large entrance-port in her bow, and a landing stage near the water's edge, he looked eagerly, as he passed the stern, for information.

He read as he passed, "CHAPEL FOR SEAMEN;" and immediately concluded that this was the "Ark," of which he had heard some rumors from sailors whom he had seen in the Mediterranean.

The "*Chapel for Seamen*" gave instant birth to a thousand confused ideas relative to his earliest youth. He remembered the prayers of his mother, and was greatly affected by the recollection of the tears she shed when he first left her to go to sea, and the advice which his mother and his teachers pressed upon him as to his future conduct; nor did the dormant state in which his Bible had been suf-

fered to lie so long, escape the whispering accusations of conscience. He sighed, and wished, but what his wishes were was not clear even to himself; but though confused, they were sincere; and this became prayer to Him "who seeth in secret, and despiseth not the sighing of the contrite heart; nor the desire of such as be sorrowful."

This sight of this "*Chapel for Seamen*" had unquestionably pleased him. His heart felt the cheering sensation of hope, that, now he was returned to London, and there was a *Chapel for Seamen*, he should in some way be the better for it.

The brig brought up in a tier just above the "Ark," and scarcely was she fast before he was with the pilot, hoping to learn from him what he wanted to know. "Was the Chapel entirely for seamen? Might any sailor go there? Whose was it? Who preached there? Was it for captains, or for common sailors as well as for masters? Was it free, and open every Sabbath? And what were the hours?" Such was the nature of Newman's inquiries. But as the Chapel had no attractions for the pilot, he could give him no information; except, indeed, that he had heard that many seamen went every Sunday, and that some enthusiasts, well-meaning, perhaps, but more zealous than wise, wanted to make converts of the sailors.

Newman's curiosity was by all this rather increased, to see the inside of this ship so converted into a floating church.

He cast many a look towards her as he attended his duty on board the Hope; he sighed from the very weight of his own emotions, and fervently longed for the coming Sabbath.

Captain Adams had also eyed the Floating Chapel, as the Hope passed her, and although he made no inquiry about her, he had made many observations. He, too, had inwardly determined to visit the Chapel, of which he had heard when abroad more than had come to the knowledge

of his mate. When the latter respectfully asked permission to go on the Sabbath to the Chapel, the captain consented cheerfully, and, to Newman's high delight, declared his intention to go with him.

At length the Sabbath came; and as early as some necessary duties would permit, he went to his berth and dressed himself in his best suit. He then walked the deck, watching at every turn, as the expected hour drew near, whether any thing was doing on board the Ark. He observed the ensign displayed at the staff, the jack forward, and a pendant at the mast-head; and at ten o'clock the Blue Peter run up, which, as he was informed by a waterman, was a signal for the congregation to assemble; and when he saw several ship boats pulling towards her, full of people, he could no longer refrain from going to the cabin to inform the captain, who was reading below. The rest of the crew being also desirous of seeing the Chapel, their own boat was soon manned; and leaving the boy to keep ship, they were soon alongside the after-stage of the Ark. Other boats arrived at the same time, and Newman entered the place of worship with a sense of awe, attended with a sensation of delight. He could hardly believe his eyes, when he saw the galleries, the pulpit, and every accommodation of a spacious chapel; and his heart rejoiced when he cast his eye on the benches already occupied by seamen, in clean jackets and trowsers, some reading, some sitting as if meditating, and all in perfect silence, decorously waiting the commencement of divine service.

He and his shipmates took their seats beside the sailors, and when he saw some, on entering, fall upon their knees for a minute or two, for silent prayer, his tears could no longer be restrained. He wished to do so too, but was ashamed; yet, as he sat with heart and eyes full, ere he was aware, he inwardly and fervently prayed for God's blessing on himself and his shipmates.

The prayers, reading, and preaching, were very interesting to him; but when the psalm was given out—the words suiting his frame of mind—and he, at last, was enabled to join his voice of praise and thanksgiving with the animating voices of hundreds of seamen, he felt a delight which made him really despise all which he had before called pleasure.

Captain Adams had met with some brother captains, who had invited him to take a seat with them in the gallery, formerly the gun-deck, when the ship was in his majesty's service as the "*Speedy*." The scene and the solemnities were not lost upon him, and he acknowledged himself, at the conclusion of the worship, to have been highly gratified, and declared his purpose to renew his visit.

For the information of strangers, notice was given that in the evening the *seamen* would assemble for prayer and praise. Newman was earnestly desirous to be with them, and asked and obtained his captain's permission. The evening meeting was not so numerous as that in the morning. It was composed mostly of seamen of religious character, in number about one hundred. Here was a new scene. Newman had formerly often been present when the gentlemen who had acted as teachers at the Sabbath-school had engaged in prayer; he had also heard extempore prayer by ministers at the chapel where he attended, when he belonged to the school: but it was beyond any idea which he had formed, that a sailor, in his jacket and trowsers, should pray without a book; and when he heard sailor after sailor offer most solemn prayer, in easy, intelligible, and Scriptural language; asking for just such mercies as he knew he stood in need of, and returning for himself and those around him thanks for the blessings which he knew he had enjoyed, and often without a thought of gratitude to their bountiful Bestower, his heart melted within him. He had, with the other sailors, now kneeled down; and, concealed by his

hands, which covered his face, he gave vent to his feelings, and let his tears flow freely.

At the conclusion of this affecting service he withdrew with a full heart, and returned to his ship with emotions really indescribable. While in port, he continued a constant attendant on the public worship on board the chapel. Sometimes, also, he visited his brethren, who invited him to their week-evening meetings for prayer, on board other ships under the care of the Seamen's Bethel Union Society. He found these meetings more and more attractive.

The sight of so many sailors on their knees, and the sound of sailors' voices, artlessly and fervently imploring God to forgive their sins, and expressing thankfulness for a cheering hope of eternal blessedness through Jesus Christ, were deeply fixed in Newman's mind. He thought of it over and over again, and was led on by degrees to consider, that, if other sailors were thus concerned for *their* souls, he, a sailor too, ought not to be indifferent about *his own.*

He remembered some of his former companions, who had died; and some who, in the midst of their strength, had lost their lives by sudden and violent accidents at sea; and concerning whom he could not but apprehend that they were not prepared for heaven. The question then occurred to him, *but their souls! where are they?* He hesitated long in venturing on a reply. Again he thought, had I been then summoned to appear before God, where might *my* soul have *now* been? This came still closer home to him. He remembered that his life had been thoughtless, and sinful; and that a sea-life, especially, is exposed to many and peculiar dangers, and that death might on a sudden hurry *him* to his final account.

About the time when his mind was thus exercised, he heard an animated preacher speak largely on the serious question proposed by our Lord, as recorded by St. Matthew, 16: 26, "For what is a man profited, if he shall gain the

whole world, and lose his own *soul?* Or what shall a man give in exchange for his *soul?*" In the course of the sermon, the preacher represented the infinite value of the soul, by showing the ETERNITY of its existence; and alarmed his conscience by a description of the solemnities of the day of judgment. Thus awakened, conscience, which had often been lulled by the general idea of God's infinite mercy, now rejected this plea as insufficient, because God's infinite JUSTICE still remained unsatisfied. He felt that God is as holy, just, and true, as he is merciful; and was penetrated with the conviction, that the holiness, justice, and truth of God, required a full atonement for the sin which he had committed. He thought of somehow atoning for his sin by his own repentance for the past, and proving its reality by living a better life in future. This for a while pacified him; but by reading the sacred Scriptures, and praying for spiritual instruction—faithfully comparing himself with the law of God, which is exceeding broad, reaching to the very thoughts and intents of the heart—he found that his repentance needed forgiveness, and that however he resolved upon new and perfect obedience, he ever failed in the performance.

Humbled in heart under this discovery, and the awful sentence, "Cursed is every one who continueth not in ALL THINGS which are written in the book of the law to do them," Gal. 3: 10, sounding in his ears, he gave vent to his feelings, and poured out in prayer before God his confession of utter unworthiness and total helplessness, and, with an earnestness never before experienced, he offered, from an agonized mind, the publican's prayer, "God be merciful to me a sinner."

He had not yet any intimate religious friend, to whom he could confide secrets of this nature; and his wife, although a seriously disposed and worthy woman, rejoicing in the improvement evident in her husband's temper and conduct, yet, not understanding the subject of his distress, could not

become to him a solid comforter. He continued, therefore, somewhat dejected, but gave diligent attention to the preaching of the Gospel; and in the course of his attendance on public worship, he heard sermons from the following and similar texts of Scripture: "Come unto me, all ye that labor and are heavy laden, and I will give your rest." Matt. 11: 28. "Christ died for our sins, according to the Scriptures." 1 Cor. 15: 3. "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." 2 Cor. 5: 21. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John, 2: 1. "Whosoever will, let him take of the water of life freely." Rev. 22: 17. From these encouraging declarations, and from reading the contexts, he obtained, by the blessed influences of the Holy Spirit, knowledge of the way of justification by faith in the blood of a crucified Redeemer. His heart was soon enabled to praise him who bore the curse which himself deserved, and in doing this he found a rest of soul, of which, till then, he had no idea; and he determined, by the grace of God, that as Jesus Christ had *died* for his sin, so he would strive to *live* thenceforward a godly life to his Redeemer's praise.

With the deepest humility and self-diffidence he then solemnly devoted himself to God, and prayed with heartfelt earnestness that he might be enabled to be watchful and prayerful, and be kept from backsliding into the ways of sin and death. This was nearly the situation of his mind when he attended public worship at the Ark for the last time before going to sea.

The owner of the Hope having launched a new vessel, promoted Captain Adams to the command of her; and, by his recommendation, the Hope was put under the command of Newman. As she was ordered to take a general cargo for the Mediterranean, she lay some time in the London dock, which was favorable to Captain Newman, who, with

his wife and child, and his mate—the late second mate—a tractable, hopeful young man, attended the Sabbath duties on board the Ark. The captain having become serious, wished much to obtain a sober, and, if he could, a religious ship's company. By constant attendance at the chapel, he had become acquainted with those gentlemen of the Committee of the Port of London Society who superintended there on the Lord's day. He applied to them to recommend some hands to him, and by careful inquiry into character, he had reason to hope that four of the six hands he shipped were seriously inclined; and the other two were well recommended by former masters, as obedient, trusty, and skilful seamen.

Besides his own Bible, which he now greatly prized and often read, Captain Newman purchased two of large print from the Merchant Seamen's Auxiliary Bible Society, which, to aid sailors to obtain them, are sold at a price less than cost; intending one for general use in the cabin, and the other for the people. For the latter he had a box made, and put up in the forecastle, and had painted on the lid, in large letters, Holy Bible. As the hands he had shipped came on board, he observed with pleasure that each brought a good and well-supplied chest, a sure sign of a worthy sailor.

Thus all was promising, and the captain took leave of his wife and child with much composure. They had, in prayer, committed each other to the care of their Creator and Redeemer, and both knew that during their absence prayers would arise from each for the other. He left his owner and brokers with a sedate cheerfulness, but still with those sensations which only those know who go to sea as masters for the first time.

On the brig's arrival at Gravesend, the Merchant Seamen's Bible Society's boat, with Lieutenant Cox, came alongside. Captain Newman welcomed him on the deck, called all his hands aft to hear the Society's message, and while

he enjoyed secret delight in finding that the four seamen had each a Bible of his own, he was not a little gratified at the willingness of the others to purchase a Bible or a Testament at the reduced prices, and he willingly advanced them the money they needed for the payment.

The Hope got into the Downs on Thursday morning, and the wind being easterly, and the tide suiting, they sent the pilot on shore in a Deal boat, ran through the Downs, and, by the Sabbath, were clear of the Channel.

It was to this day which Captain Newman had been long looking: the first *Sabbath at sea* with the ship under his own command. He had felt, soon after being impressed with the importance of religion himself, that if ever he should command a ship, he *ought* to promote religion among those committed to his charge. The pleasures which he had found in social worship on shipboard, where the great majority of the congregation consisted of sailors, had quickened his desires for sanctifying the Sabbath at sea, as well as on shore. He purposed to begin on the first Sabbath; but however much he felt it to be encouraging, that his little crew were not of an ordinary cast, and that they would not object, yet there was a novelty to him in his attempt to conduct social worship in the cabin at sea, which he felt required a courageous resolution to carry into effect.

He had given an early intimation to the ship's company, that he should expect the Sabbath-day to be distinguished from other days; that he should not exact any duty but that which should be indispensably necessary; and had expressed his hope, that they would all remember the commandment of God, to sanctify the Sabbath, to keep it holy; but still he felt that, as commander, *he* must *take the lead*, and *show the example*.

When on board the floating chapel, he had observed that the psalms and hymns used by the congregation were at the end of a book published by the Society for Seamen,

and called the "Seamen's Devotional Assistant," and that it was intended to assist the masters of merchant ships in carrying on the worship of God when at sea; he had therefore purchased one of them. In perusing the preface, he found that the book had been written at the suggestion of a master of a merchant brig, who had felt just the difficulty which he himself was under on this subject, and was desirous of the assistance which this book purposed to supply, and which he so greatly needed. He joined fully in the conclusion, that it would be as profitable as comforting to a shipmaster, to have around him those who fear God; and that it was his interest as well as his duty to promote religion by every means in his power. This brought him to the determination, that, as opportunity should be afforded, he would use his power and his influence for its attainment. And he now felt that the period for acting had arrived.

The agitation of his mind had caused him to awake very early, and as soon as the sun shone into his cabin he arose, desirous that his early and cleanly appearance might renew his hint to the ship's company. Before leaving his stateroom, he read the 139th Psalm, in order that his impressions of the divine presence might be thereby deepened. He then recited the fourth commandment, and seriously prayed that God would ever incline his heart to keep it; and, kneeling down, he thanked God for his many mercies, particularly for the everlasting Gospel and a well-founded hope of eternal life; committed his family, ship, and all his concerns to God, and implored direction and strength to fulfil the duties of this important day.

He found his heart lightened by this secret duty, and his purposes strengthened. He then went on deck, and after the usual morning salutation to those on the watch, he walked the quarter-deck till nearly the breakfast hour, silently meditating upon his plan.

At breakfast he introduced the subject to his mate.

CAPT. Well, James, we shall not have, to-day, the advantages of being on board the ark; I seem to miss very much the pleasure which I had by going there on Sundays.

MATE. Yes, sir, I suppose you do. I have been thinking of it a good deal this morning.

CAPT. It was a pleasant sight to see sailors so willingly assemble for God's worship; to see such large congregations of men, who hardly ever thought of such a thing in former days. It appears wonderful to me. *That* ARK is a nice contrivance for sailors; so handy, so convenient; and one feels there so much at home. I assure you that I thought of it the first thing this morning, and a great deal yesterday.

MATE. So have I, sir. But we are far away from them now.

CAPT. Yes; we are indeed far away from *them,* but not any farther off from *God.* I read this morning the 139th Psalm, where it said, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I take the wings of the morning, and dwell in the uttermost parts of the *sea;* even there shall thy hand lead me, and thy right hand shall hold me." And I could not but feel, that though not now in London river, I am, while at sea, equally with God, and that his commandments are as binding on me at sea as on shore.

MATE. That is true, sir; and I feel it: and I have recollected that the fourth commandment is, "*Remember the Sabbath-day.*" Have you, sir, seen a book, sold at the ARK by the Society, about the worship of God in merchant ships at sea?

CAPT. Yes, I have seen it.

MATE. I have one, which I bought at the ark, and I think it a very nice book for sailors. The prayers are just what a sailor wants, and the Psalms and Hymns are very good. There is, too, a direction in the book how to carry

on the worship on board, on the Sabbath, when weather and the ship's duty will permit.

Capt. And do you like that manner, James?

Mate. Yes, sir, I do; and I have been hoping that you would be kind enough to put it in practice in the cabin to-day.

Capt. I am glad, James, to hear you say so. Do you think that the hands would like it?

Mate. Most, if not all of them, would, I am sure, gladly consent; and if any should not like it at first, they soon would. I never was with such an orderly ship's company. There is no swearing, no bad words, no quarrelling, no drinking; but all are friendly and cheerful, and willing to do their duty night or day. They read the Bible a good deal, when they have leisure.

Capt. I have one of those books which you spoke of; do you think that there are any more of them in the ship?

Mate. Yes, William and Richard each have one.

Capt. Well, then, go and tell the people that at four bells, (10 A. M.,) I wish as many as are willing, and can be spared from ship's duty on deck, to come to me in the cabin; and that I shall expect to see every one dressed clean, in honor of the day.

The mate now withdrew; and Captain Newman, finding his mind very greatly encouraged, lifted up his heart secretly and fervently to God, in grateful acknowledgment of his goodness, and took his Bible to select the chapters to read when the men should assemble for worship.

The mate went to the forecastle, and took William and Richard aside, and told them of the purpose of the captain, and expressed his own hope that it would be quite agreeable to them. They both declared that they thanked God for putting it into the heart of the captain to do so. They had indeed been wishing for it. Of their own accord they called Henry to them, and he also declared his consent, and

his persuasion that it would be agreeable to every one in the ship, as the hands who had bought Testaments at Gravesend were well behaved, and had been reading much, when they got time. The mate felt so rejoiced in having such tidings to convey to the captain, that he went to him immediately, and greatly pleased him with the intelligence.

As soon as four bells struck, the captain sent the boy to tell the mate that he expected the hands in the cabin.

At this time the weather was very fine, the sky clear, and the wind abaft the beam. The captain, therefore, left two hands only on deck: the cook, and the man at the helm: the latter was directed to knock, if he wanted one hand from below, and twice if he should want two. One man, being unwell, had gone to his hammock.

The assembly in the cabin consisted of the captain and mate, three hands, and the boy. The captain desired them to be seated, and addressed them to the following effect:

"I believe, lads, that most of you have been in the habit of attending on board the Ark on the Sabbath, and have seen that divine service may be performed on board a ship. I cannot, therefore, doubt your believing that God ought to be worshipped, and that he is as near to his creatures when they are at sea, as when they are on shore, or in harbor; for in God we all live, and move, and have our being. I hope, too, that you all wish to have the blessing of God, which is promised to all who humbly seek it." He then read to them from the preface to the Devotional Assistant: "It may be asserted, without fear of contradiction, that a ship will be the more safe, when the blessing of Him who made the sea, and controls the boisterous deep, is daily sought by the whole of those who are on board. The social worship of God will infallibly lead to an increase of the fear of God, and this will as surely lead to a constant sense of religious and moral obligations." He then asked

them whether they were, as he trusted they all were, willing that the worship of God should be regularly carried on in the Hope? He looked to the mate to answer first; and when he declared his desire that it should be so, the others declared themselves like-minded. Captain Newman then assured them, that it should always be his study to do his duty by them, and to promote their real happiness.

The Bible lay open upon the table at the 139th Psalm, to which the captain desired the men to turn, in their Bibles, and after a short pause, he read that Psalm with a distinct voice, slowly and solemnly. He then read the introductory prayer from the Devotional Assistant; and addressing himself to his little assembly, he said, "My dear friends, it is our bounden duty to attend to that word of God, which in so many places encourages and commands us to meet together, to acknowledge and confess to Almighty God our manifold sins and wickedness. If we attempt to dissemble or cloak our sins from the face of the Almighty, we shall only deceive ourselves, and mock God. But if, under a feeling sense of our guilt and misery, we do confess them with a humble, lowly, penitent, and obedient heart, we are assured that we shall obtain forgiveness of the same, through his infinite goodness and mercy. This is certain, because it is the word of Him who cannot lie, who hath declared, that if we thus confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Wherefore, let us with lowly hearts and humble voices bow down before the Lord, who hath promised to hear, and answer in mercy all who call unto him, looking for salvation only through, and on account of what his blessed Son Jesus Christ hath done and suffered for sinners!"

The confession was then made by each, while kneeling: "Almighty and most merciful Father, we have erred and strayed from thy ways like lost sheep," etc. The 95th Psalm was then read by alternate verses, by the captain

and the crew; and, at its close, the following very interesting selections from the New Testament were read in the same manner.

CAPT. Grace unto you, and peace, be multiplied. 1 Peter, 1 : 2.

CREW. Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and which fadeth not away. 1 Pet. 1 : 3, 4.

CAPT. This is the record, that God hath given to us eternal life: and this life is in his Son. 1 John, 5 : 11.

CREW. In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. 1 John, 4 : 9.

CAPT. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 1 John, 4 : 10.

CAPT. AND CREW TOGETHER. Beloved, if God so loved us, we ought also to love one another. 1 John, 4 : 11.

CAPT. The law was given by Moses, but grace and truth came by Jesus Christ. John 1 : 17.

CREW. The Spirit of God, descending like a dove, lighted upon Jesus: and lo, a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased." Matt. 3 : 16, 17.

CAPT. The voice out of the cloud said, "Hear ye him." Matt. 17 : 5.

CREW. We believe, that through the grace of the Lord Jesus Christ, we may be saved. Acts 15 : 11.

CAPT. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts 4 : 12.

CREW. Who was delivered for our offences, and was raised again for our justification. Rom. 4 : 25.

CAPT. Other foundation can no man lay than that is laid, which is Jesus Christ. 1 Cor. 3 : 11.

CREW. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 Tim. 1 : 15.

CAPT. Who being the brightness of his (the Father's) glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high. Heb. 1 : 3.

CREW. In whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the first-born of every creature. Coloss. 1 : 15.

CAPT. For by him were all things created that are in heaven, and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him. Coloss. 1 : 16.

CREW. And he is before all things, and by him all things consist. Coloss. 1 : 17.

CAPT. And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the preëminence. Coloss. 1 : 18.

CREW. For it pleased the Father, that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things to himself. Coloss. 1 : 19, 20.

CAPT. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. Coloss. 3 : 1–3.

CAPT. AND CREW TOGETHER. Now, unto him that is able to keep us from falling, and to present us faultless before the presence of his glory, with exceeding joy; to the only

wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen. Jude 24, 25.

The captain then read the prayer for the Sabbath morning; that entitled "A prayer suitable just after leaving the Home Port;" and that for the outward-bound passage.

They then sung together the following hymn:

Where two or three, with sweet accord,
Obedient to their sovereign Lord,
Meet to recount his acts of grace,
And offer solemn prayer and praise;

"There," says the Saviour, "will I be,
Amid the little company:
To them unveil my smiling face,
And shed my glories round the place."

We meet at thy command, dear Lord,
Relying on thy faithful word;
Now send thy Spirit from above,
Now fill our hearts with heavenly love.

The captain read the whole of the 20th chapter of Exodus, containing the commandments; and the 12th and 13th chapters of the Epistle to the Romans, containing many important admonitions for wise and holy behavior. After the general prayer in the Devotional Assistant, beginning thus: "Almighty God, unto whom all hearts be open;" and the solemn thanksgiving for creation, preservation, and all the blessings of life; and especially for God's inestimable love in the redemption of sinners by the Lord Jesus Christ, for the means of grace, and for the hope of glory; they sang the following Hymn:

Prepare me, gracious God,
To stand before thy face;
Thy Spirit must the work perform,
For it is all of grace.

In Christ's obedience clothe,
And wash me in his blood;
So shall I lift my head with joy,
Among the sons of God.

Do thou my sins subdue,
Thy sovereign love make known;
The spirit of my mind renew,
And save me in thy Son.

Let me attest thy power,
Let me thy goodness prove,
Till my full soul can hold no more
Of everlasting love.

The captain then dismissed them with the usual benediction:

"The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen."

Although the whole service was attended with the greatest seriousness, it was evident that the parts of the prayers in which they devoutly asked for blessings upon their relatives at home, and committed them, as well as their own ship's company, and all who traverse the mighty ocean, to the kind protection of Almighty power, and that all might grow in grace, and be fitted for the kingdom of heaven, had a particular effect upon their minds. Social worship endeared them to each other, and they had an unusual degree of comfort in having *together* implored the divine mercy.

The captain, being left alone, was greatly moved with gratitude to God, for having thus been enabled to make a beginning. He retired to his cabin, and gave vent, in secret, to the feelings which almost overpowered him.

In the evening they met to read the evening prayer, and a chapter, and to sing a song of thanksgiving; and he settled, that every day, at four bells morning, and eight even-

ing, the people should come into the cabin, for what the captain with much delight called his *Family Devotion.*

After a few days, the weather appeared altering; the wind southered, and obliged them to be close-hauled, the sky lowered, and a strong wind compelled them to take in sail, and increased till the sails were necessarily handed, and at last till it became proper to strike the topgallant-masts, and lay the ship to for some considerable time; blowing a complete fret of wind, attended with a heavy sea. This kept all hands on deck on the next Sabbath, except the man who was ill on the last Sabbath, and who had daily become worse. The worship of the cabin was indispensably omitted on the Sabbath, but there was, nevertheless, a distinction given to the day. The hands "*remembered the Sabbath-day,*" and each endeavored, as he could, to keep it holy. Each was sedately thoughtful, yet alive to the immediate duty required by the ship in these critical circumstances, and prompt in obedience to the captain's orders. The gale lasted in its greatest strength about thirty hours; but as every precaution had been taken early, and every change watched closely, they passed through the storm, by the blessing of God, without injury. It subsided on Monday afternoon, and towards the evening they got up the topgallant-masts, were enabled to set more sail, and the wind veering, the crew got some refreshing rest. On Tuesday the wind and sea much abated; they spread once more their sails to a gentle breeze, and had full canvas again. At 8 P. M. the captain desired all who could to meet in the cabin, when they joined in the appointed thanksgiving for deliverance from danger, and in the prayer for that evening; and sang together part of the 107th Psalm:

Thy works of glory, mighty Lord!
Thy wonders in the deeps,
The sons of courage shall record,
Who trade in floating ships.

At thy command the winds arise,
And swell the towering waves;
The men, astonish'd, mount the skies,
And sink in gaping graves.

Then to the Lord they raise their cries,
He hears the loud request,
And orders silence through the skies,
And lays the floods to rest.

O that the sons of men would praise
The goodness of the Lord!
And those that see thy wondrous ways,
Thy wondrous love record.

As Stephenson, the sailor who was unable to join the worship on the first Sabbath, and who had been now above a week confined to his hammock, grew worse, they added to their service the prayer for the sick; and being apprehensive of his being in danger, they were earnestly fervent in their supplications.

During the gale, he had been left alone more than had been usual since his illness assumed a serious aspect. The captain visited him several times every day; and finding Stephenson acquainted with his Bible, and an humble believer in Him who alone is "the way, the truth, and the life," he found pleasure in his visit to the bed of sickness. On the return of fine weather, one seaman generally remained with the sick man, and the boy was a willing servant to him, while the captain exerted his best skill in administering from the medicine chest whatever he could judge useful.

They had now a fine run, and on the sixteenth day from the Downs they had sight of Gibraltar, and on the seventeenth, about day-break, the ship passed the straits into the Mediterranean. The next day was the Sabbath, and the captain in his better dress took his early walk on the

quarter-deck. While on the one hand the view of the shore of Barbary gave him cause to reflect on the usurpations of the false prophet, and on the other coast there was the full reign of popery, his mind was led into consideration of the mercy which afforded him access to the light of divine revelation. With these thoughts he went to his state-room, and shortly afterwards his men were assembled for worship in the great cabin. He read the 19th Psalm, and other portions of Scripture showing the excellency of the law of God, and the cheering hopes, derivable from the Gospel, of salvation by a crucified Saviour; whose precepts and miracles he read from the 7th of St. Matthew and of St. Luke, concluding their usual Sabbath worship by singing together the following verses:

Blest are the saints who sit on high,
Around thy throne of majesty;
Thy brightest glories shine above,
And all their work is praise and love.

Blest are the souls that find a place
Within the temple of thy grace;
There they behold thy gentler rays,
And seek thy face, and learn thy praise.

Blest are the men whose hearts are set
To find the way to Sion's gate;
God is their strength, and through the road
They lean upon their helper, God.

Cheerful they walk with growing strength,
Till all shall meet in heaven at length;
Till all before thy face appear,
And join in nobler worship there.

Stephenson had now become much worse; and on Monday he appeared drawing near to his great change. The captain was much by his hammock, and speaking to him in the most tender accents, commended the soul of his dying

shipmate into the hands of a faithful Creator, and merciful Saviour; praying with him, that his soul might be precious in his sight, be washed in the blood of the Lamb, who was slain to take away the sins of the world, and that it might be presented pure and without spot to God. He was also very earnest that the instructive scene might be blessed to all the ship's company, and that they might so number their days as to apply their hearts unto wisdom. He called to the dying man's remembrance that God "spared not his own Son, but delivered him up for them all;" and also, that infallible truth had asserted, that "he that believeth shall be saved." Stephenson was patient, resigned to the divine will, and thankful for the kindness shown to him. He could speak but little, but that little was expressive of hope in God, through the blood of Jesus Christ; and he had evidently considerable support in the view of dissolution.

Towards evening his fever increased, delirium succeeded at night, and soon after sunrise, on Tuesday morning, he expired. His last moments were calm; he knew those near him, was sensible of his own circumstances, desired his duty to the captain, thanked his shipmates, looked upwards with a cheering smile, and repeating, "Lord Jesus, to thee I commend my soul," closed his eyes for ever on all below the sky. He was a single man, and aged about thirty-four years.

This affecting event produced a manifest seriousness through the ship; the voice of cheerful mirth was suppressed, and the mind of each reflected on the frail tenure of life, a review of past times, and had, it is hoped, an enlivening hope of a better life to come. To the morning prayers were added that which is recommended in the Devotional Assistant to be used after losing a man by sickness or accident.

During the day an inventory was made of all the effects of the deceased, which was copied into the log-book; the corpse was close lashed up in a hammock, and some shot

was attached to sink it, when launched into the deep abyss. The funeral was appointed to take place the next day at six P. M.

On Wednesday the colors were hoisted at half-mast, and the men were dressed clean, as on a Sunday. At the morning prayer, the captain read the 15th chapter of the first epistle to the Corinthians, and the 39th Psalm.

After dinner the ship was put under easy sail, and at four P. M. the corpse was brought on deck, in a deliberate and silent manner, and placed on the half-deck grating, and every thing arranged for committing it to the deep when the captain should direct. The circumstances of the ship, the dress of the men, the corpse covered with the ship's jack, the silence or low-toned conversation of the crew, as they paced the opposite side of the deck, had a very impressive appearance.

The captain felt agitated. At five o'clock, after directing to shorten sail, that all might be able to attend the solemnity, he withdrew to the cabin, and silently meditated on the awful duty to which he was so soon and so unexpectedly called. He prayed that God would sustain him, teach him what to do and what to say, and that the event might be sanctified to him and to his ship's company.

At the appointed time he came on deck, and, approaching the corpse, called all hands, who assembled round it, and stood uncovered. The weather was quite fine and still, and the sea smooth. The captain, in a solemn tone of voice, addressed them on the subject of death; reminded them that life is the only time to serve the Lord; that there is no repentance, no amendment in the grave; that what was left undone by their deceased shipmate, could not *now* be performed; what he had done amiss, could not *now* be undone; and that while they were standing round his lifeless body, his spirit was living in the invisible world. He exhorted them, among other things, that as they valued their present

peace and future happiness, they should seek *now* for the mercy of God, through Jesus Christ, and to be sanctified by the Holy Spirit.

"We are," said he, "now about to launch this body into the deep, where it will be turned into corruption; but there is a day coming, when even this body shall be raised to die no more; when the trumpet shall sound, the graves be opened, and the sea give up her dead.

"The death of our shipmate is an event which calls on every one of us to remember that *we* must die. This event speaks to *us*, and says to each, Be thou also ready, for at such an hour as thou thinkest not, *thy* summons will come."

After a pause of a few minutes, and a declaration of his having a good hope of the joyful resurrection of the deceased, because he was a true believer in Jesus Christ, the captain directed the corpse to be launched overboard. This was a solemn moment. The concussion on the fall of the corpse into the great deep was felt to the heart; and the eyes of all showed the effects of human sympathy. The men continued motionless while giving time for it to sink completely down, to remain till summoned to appear for judgment. The corpse soon disappeared, but the crew remained gazing silently on the water; while the captain, who had mingled his tears with those of his sailors, read the following prayer:

"Almighty and most merciful God! Thou art that God who didst first breathe into man's nostrils the breath of life: to Thee it belongeth to lengthen man's days, and to cut them short in the midst; to kill, and to make alive. We bow at thy footstool, beseeching thee at this time to be gracious to our souls. Thou hast shortened our number by the removal of one of our companions. Thou art by this solemn providence bidding us be also ready. O do thou make and keep us ready for death and judgment. Lord, pardon our sins, and cleanse our hearts, and keep them in a sanctified state.

Remember not our transgressions against us, but look to the bleeding wounds, to the agony and bloody sweat, to the cross and passion, of thy beloved Son Jesus Christ, and for his sake pardon and make us what thou wouldst have us to be, for we are verily guilty before thee. Yet, O Lord God! most holy! O Lord, most mighty! O holy and most merciful Saviour! deal not with us according to our deserts. Oh, deliver not our souls, in a dying hour, to the pains of eternal death.

"Thou knowest, Lord, the secrets of our hearts; all our fears, and all our desires, are open before Thee. O shut not thy merciful ears to our prayers, but give us grace to repent and to believe. Raise us from that death of sin in which we were born, and in which we have lived; and let our future days be days of righteousness. Through all the cares and labors, through all the comforts and enjoyments of this life, keep us mindful of our latter end; and whensoever that end comes, grant that we may be found acceptable in thy sight: that we may receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, 'Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world.' Grant this, we beseech thee, most merciful Father, for the sake of Jesus Christ, our Mediator and Redeemer. Amen."

He read afterwards the 90th Psalm, and the prayer appointed for Wednesday evening, closing their devotions with the following beautiful hymn:

Thee we adore, Eternal Name,
And humbly own to thee
How feeble is our mortal frame,
What dying worms are we!

Our wasting lives grow shorter still,
As months and days increase;
And every beating pulse we tell,
Leaves but the number less.

The rear rolls round, and steals away
The breath that first it gave;
Whate'er we do, where'er we be,
We're travelling to the grave.

Dangers stand thick through all the ground,
To push us to the tomb;
And fierce diseases wait around,
To hurry mortals home.

Infinite joy, or endless woe,
Attends on every breath;
And yet how unconcern'd we go,
Upon the brink of death.

Waken, O Lord, our drowsy sense,
To walk this dangerous road;
And if our souls are hurried hence,
May they be found with God.

These seasons for social worship, and the events of the voyage, and the better acquaintance which the crew had now with each other, showed manifestly an increased and an increasing affection, cementing a strong and delightful union. Happiness was their continual companion. The captain was beloved, and his commands obeyed whether he were present or absent. They had confidence in his skill, and he relied without fear on their fidelity, which afforded great relief to that anxiety which is generally felt by captains at sea.

The Saturday evening had always, among the hands, the remembrances usual at sea, and all that innocent mirth which marks the sailor when at peace within, was found on board the Hope. They experienced the truth of the saying of the wise man, that "Wisdom's ways are ways of pleasantness, and her paths peace," and that religion never was designed to make true pleasures less.

Their fourth Sabbath at sea was spent within sight of

the high land which was over the port to which they were bound, and they spent it like the others, in "remembering the Sabbath-day," according to the commandment. They got a pilot before Monday noon, but the health-boat, on finding that a man had died on the passage, ordered the brig to the place for quarantine.

After remaining the usual time, they got pratique, and entered the harbor on Friday, and on Saturday began to discharge their cargo.

In the harbor were several English vessels. The captain observed at the maintopgallantmast-head of one of them the union-jack, with a long pendant over it, and was induced to ask a gentleman whom he found on the quay, as he stepped on shore, what it meant? This was Captain Strange, the master of the vessel so distinguished, which was named the Pilgrim, and was loading for London. He informed him that it intimated to other ships that there would be divine worship on board on the Sabbath, and that at 10 A. M. the Bethel flag would be at the fore. This was accompanied by an invitation to Captain Newman and his ship's company, which was immediately accepted. Captain Newman returned on board his own ship to tell this to the mate, to be by him communicated to the men; and to inform them, that he should be ready to accompany them, and that they would be therefore expected to be in the cabin by eight o'clock on the next morning.

The ship was made all clean on Saturday evening, that the Sabbath might not have any unnecessary interruption to its peculiar duties. At half past nine they left the Hope, to be early aboard the Pilgrim, where they met the crews of three or four other vessels, forming a congregation of between thirty and forty persons, and occupying the cabin, steerage, and part of the half-deck, made clear for that purpose. Captain Strange took the lead in conducting the worship. He read part of the morning service from the

Church Prayer-Book, and some of the prayers from the Devotional Assistant; and as the Hope had newly arrived, he read the thanksgiving for safe arrival in port. The hymns were set to tunes by a young sailor whom Captain Newman recollected to have been in the same Sabbath-school with himself. Captain Strange also read a short discourse from the Village Sermons, from "*What shall a man give in exchange for his soul?*"

In the afternoon the congregation again assembled, with the addition of the crew of the American ship Columbia, from New York; and then Captain Strange read a sermon published by the Rev. Mr. Young, of Grimsby, who wrote it for sailors; and thus the first Sabbath passed in a foreign harbor, to the credit of the British flag, and to the comfort and edification of those who had sanctified it by the public worship of their Maker.

In conversation with Captain Strange, Captain Newman had his attention drawn to a list of practical sermons, recommended in the Devotional Assistant to form the library of a ship at sea; the want of which he had felt during his voyage, but which he intended to supply himself with on his return to England.

The Pilgrim being on departure, Newman agreed that the Hope should give the accommodation the next Sabbath. And on the evening before her leaving harbor, some from each ship met in the Pilgrim's cabin, to pray for her having a safe, happy, and prosperous voyage.

The Hope was engaged to load a general cargo, in succession to the Pilgrim, and from the kindness of the British merchants, and others who had observed and who approved the conduct of Captain Newman, she loaded up fast. The novelty of those proceedings made some talk among the merchants. They remarked the steady conduct of the masters, the cleanly and orderly state of their crews; and ships so governed seemed to recommend themselves to

those who needed their services, as giving assurance that things would go well with them, while the harmony and good behavior of the ships' companies honored the flag under which they sailed.

Before the Hope was quite laden, the Convert, of Greenock, Captain Young, arrived from that port; and Captain Newman, remembering to have seen Captain Young on board the Ark in the Thames, requested him to give the required accommodation for worship, to which he instantly signified his consent. On the evening before departure, those who had worshipped on board the Hope met in her cabin, and previously to taking leave of one another, besought protection from Him whose power can withhold or control the hurricane, and who can grant comfort at sea, and safe arrival at the distant port.

The wind favored them across the Mediterranean, but a westerly wind gave them a longer cruize off Cape de Gatt than was quite pleasant to the crew, or profitable for the owners. The men felt that they were in pursuance of their duty, and from the influence of principle were cheerfully submissive to the will of God, under whose power alone is the direction of the winds. There was, therefore, none of that murmuring which impatience works on disappointed minds. Their mornings and evenings were sanctified by prayer. Their Sabbaths pleasantly filled up. They had, from books, a large variety of interesting subjects for conversation, and a hymn for lively vocal praise, when joyful of heart; and always the cheering hope of seeing home when God's best time should come.

At length the wind favored them, and they got through the Straits, crossed the Atlantic without any thing remarkable, struck soundings on the thirty-second day, obtained a leading wind up Channel, and taking a pilot off Folkstone, passed through the Downs, and anchored safely in Stangate creek, to perform quarantine.

While waiting there for release, they assembled as usual for worship, and offered the thanksgiving prayer composed for safe arrival in port. Having delivered their enumerated goods into the lazaretto, they ran up the river in two tides, and at the next flood entered the London docks.

Captain Newman viewed again, with increased pleasure, the name of the "*Chapel for Seamen.*" On the next Sabbath he went with his wife and child, and almost all his hands, to join in divine worship; and putting up a note to the minister, publicly acknowledged his obligations, and expressed his gratitude to God, for a safe and happy voyage. Nor did he forget inwardly to bless God for having put into the hearts of his servants such love for sailors as prompted them to prepare the accommodation he then enjoyed.

Come, bless the Lord, whose love assigns
So sweet a rest to wearied minds;
Provides an antepast of heaven,
And gives, this day, the food of seven.

O that our thoughts and thanks may rise,
As grateful incense, to the skies;
And draw from heaven that sweet repose,
Which none but he that feels it, knows.

DATE DUE

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